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ESTHER L. HIBBARD, Ph. D., *Editor*

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THE JAPAN CHRISTIAN QUARTERLY

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The Editor's Greetings

... Launch out into the deep, and let down your nets for a draught. (Luke 5:4)

When Jesus uttered these challenging words to Simon, the conditions were anything but favorable for success. Although the fishermen had been plying their nets all night long, they had not caught so much as a tiny minnow. Now they were tired, discouraged and hungry. They wanted nothing more than to get their nets washed so they could go home and rest. But that luxury was denied them. After only a mild protest, Simon obediently let down the net once more, and to his amazement drew in so many fish that the net broke.

As we face the beginning of a new "Year of our Lord" it may be wise for us to reflect on the significance of this challenge to us. We, too, have encountered many difficulties and discouragements during the past year. The sea of society has been swept by the storms of political controversy to such an extent that sometimes, far from casting out our nets afresh, we have been tempted to abandon our ships and take refuge ashore. Some of the fish we caught in previous expeditions have slid back into the sea. We, too, are tired and discouraged. But again that challenge rings in our ears, "Launch out into the deep!" and we cannot choose but obey.

It is with the intention of pointing out some new areas in which our nets can be cast that we have chosen as the theme of this issue, "The Adventurous Church." The church which does not have "the daring faith" to make experiments is already half dead. It is therefore most heartening to find the church making use of such modern means of communication as the wire-radio in rural areas, and reaching out its helping hand to hitherto almost untouched groups, such as industrial workers. The movement of the laity toward self-support and leadership is also most encouraging. But above all, the mutual exchange of knowledge and ideas with Christians of other Asiatic countries is evidence of the ecumenical growth of the church in Japan.

As the months of the new year pass, we shall turn our attention in successive issues to Christian Schools, Industrial Evangelism, and the World Council Assembly in New Delhi. If you have any requests or suggestions, the "Listening Post" would welcome them.

In conclusion, we should like to extend to the Editorial Staff, the Regional Correspondents, and the Kyobunkwan our heartfelt thanks for the steady and cheerful co-operation without which it would have been impossible to carry on the publication of this journal. May it become increasingly a source of inspiration and knowledge to its readers!

E. L. H.

This recently dedicated social-educational rural center in Kansai promises to become a valuable means of training lay leaders to take an active and intelligent part in the life of the church and the community.

The Kansai Rural Center

RICHARD B. NORTON

On November 10, over fifty pastors from town and country churches met at the Kansai Rural Center near the town of Hojo, forty miles from Kobe, to dedicate a new building. The event closed the annual three-day conference held each autumn. This new social-educational building represents but another step in the rural project which is sponsored jointly by the National Rural Evangelism Committee of the United Church, and five of the Kyodan's 14 districts located in the general Kansai area. These five districts, namely, Chubu, Kyoto, Osaka, Hyogo, and Higashi Chuo, comprise the rural churches of fourteen prefectures.

Historical Sketch

The heart of the Kansai Rural Center is the Iimorino Church which has a very interesting history of some thirty years. Ten years before the war, when very little was being done in rural areas, Dr. E. M. Clark, a missionary of the Presbyterian Church, U. S. A. and a teacher at the Kobe Theological Seminary, had a vision which took him and many of his students out into the country for week-end trips. These trips finally resulted in the beginning of several churches in the area west and northwest of Kobe, one of which is the Iimorino Church. As these little churches took shape, Dr. Clark realized the inadequacy of the then accepted practice of carrying rural pastors on the mission budget. So he proposed a new idea: that his mission advance what would be the equivalent of a pastor's salary for ten years, and with this money buy a piece of farm land so the pastor could make his own living while seeking to gather a flock. This was not only a scheme to relieve the mission of subsidizing rural churches, it was a positive approach to help pastors become one with the farmers and so be able effectively to speak the Gospel to them. The result was the thriving, self-supporting Iimorino Church.

Just before the war broke, the Iimorino Church called her second and present pastor, the Rev. Tomijiro Iwatsuka, who is the director of the Center program. Many heartening stories of his sacrifice and perseverance, only one of which we shall mention, come from those war years as he shepherded his little church. In the construction of an airstrip in the area, the Japanese government commandeered his home, which at that time was also the church, as a place to billet some thirty pilots. But the pastor and his wife refused to move out on command, and so retreated to the kitchen where she cooked meals for the airmen, and from which the pastor used every opportunity to commend the Christian faith to the men even at that most unauuspicious time for evangelism. By becoming a servant, he kept

the property for the church and won the admiration of all. The result of such leadership was that the Iimorino Church emerged from the war one of the strongest rural churches in the Kansai. Therefore, when the National Rural Evangelism Committee set up a long-range program, it was only natural that the Iimorino Church should be chosen as the center for a regional program. In 1951, a rather large church was built which would serve not only the Iimorino congregation, but which would be the first step in a larger program to strengthen 140 other Kyodan rural churches in the Kansai. In 1953, the Rev. and Mrs. Richard B. Norton came to work with the program.

Our Philosophy of Rural Center Work

Back of the program of the Center rests a certain view of the role which the Regional Rural Center should play. Spelt out concretely: the Center should never do for the churches what they themselves should be doing and can probably do better. Rather, our purpose is to help the rural church to fulfil the mission which God has given to her. This has led to a four-point program. The first keystone is RESEARCH. By research we mean the honest effort to understand not only the nature of Buddhist-Shinto society, but also to understand the history and present condition of the rural church. This research leads then to the second keystone, which is LAY TRAINING. Here the Center seeks to help churches train their laity so they can take a more intelligent and responsible place in the life of the church and the community. The third keystone is EVANGELISM, but here again we do not seek to do what the local church should be doing, but we endeavor to cooperate with churches in carrying out well-laid plans for reaching out into the community with the Gospel. The fourth keystone is SERVICE. Through the service which we endeavor to extend, our goal is not simply to create a self-supporting church—though we certainly do advance this noble goal—but to create a self-supporting church which has a sense of mission, and a desire to witness through sacrificial service to the community in the name of Christ.

Program

The program of the Center is naturally closely related to the life of the Iimorino Church, but it is not to be identified with it. The Iimorino Church is completely self-supporting, with its own program. However, there is a sense in which work can be suggested to other interested churches. Several projects are in the process of being worked out in the hope that they may be of value to other churches.

One such project is the Iimorino Gospel Rural Co-op in which several farmers have pooled their lands, resources, and cattle in a prospering dairy centered on church property. The Co-op has now over thirty head of Holstein, and this spring has just erected three new silos. What this project holds for the future is yet to be seen, but it is an experiment in cooperative farming directed by Christian farmers. Another project still beset with growing pains is a children's club program on Saturday, for children from first grade through junior high. At present over fifty junior high boys and girls are enrolled. This is not in place of regular Church School on Sunday, but is a service to the children of the community.

Christian moral training through a social and recreational program creates the atmosphere where the church can meet the children we would lead to Christ. A third pilot project is a program of adult Christian education held after worship each Sunday morning, which incidentally is one hour in length. After worship the church divides into three groups for study: high school and young people, men, and women. Developing curricula is a major problem in this project. Space precludes discussion of other specific projects. One reason why this broader program is possible is that the Iimorino Church has called a Director of Christian Education, a graduate from Seiwa Junior College, Miss Yoshimura. A Director of C. E. has been thought a luxury which only the larger city church can afford, but in co-operation with Seiwa, the Center hopes that through the creation of what might be called the larger parish, other types of Christian workers beside the pastor may be brought into the life of the rural church.

For years now the heart of the Center program has been in several conferences, usually of three-day duration, held throughout the year. I list some of these conferences, but it is only through participation that one can appreciate what is done in each.

- 1) A master planning conference, held each spring, brings together the steering committee, composed of the rural evangelism chairmen of the five cooperating districts, and an additional representative from each district, with the staff of the Center in order to review the past year's program and plan for the new. Immediately after this the Board of Directors, composed of the moderators of these five districts, meet and act on all proposals and set up a budget.
- 2) The annual pastors' conference, now in its twelfth year, brings together about fifty pastors to discuss the various problems of church life.
- 3) An elders-deacons' conference in February seeks to help churches train lay officials for more active participation in church and community life.
- 4) A future leaders' conference for ten days in January seeks to train young Christians for service and for witness.
- 5) A summer Gospel School for dairy farmers is a service to help farmers get established in dairying.
- 6) A special conference for young pastors is called each year in an effort to deal with their discouragement and keep them from leaving the rural church for the city.
- 7) The Rural Seminar for seminary students, now in its seventh year, brings students from Doshisha, Kansai Gakuin, and Seiwa out to the country for a course on rural church orientation.
- 8) A pastors' wives' conference, the first one held this autumn, revealed the need for a place where the problems of the rural parsonage can be discussed and experiences shared.

Other special conferences on the Church School, the Kindergarten, Youth and Women's work are envisioned for the future. Of course, all such conferences make it possible for the new ideas being tried out in the Iimorino Church to be discussed freely.

But for such a conference-centered program to be really effective, the Center must go

out to where the churches are in a program of extension work. But here the Center is hindered by two facts. One is the slowness of many churches to extend an invitation to someone to come in from the outside and talk about the inner life of the church. One is often invited to come when the purpose is to give an evangelistic message at a special meeting, but the rugged spirit of independence often forbids real sharing on a deeper level. The local pastor would much more prefer to attend a conference and then take back to his own church only what he wants his church to hear, than to have someone come in and perhaps upset a long established pattern. However, increasingly opportunities are coming, and the Center does go out to the churches. Only recently, for example, the director of the Center spent a whole week in the Higashi Chuo District visiting several small churches. Sometimes a team composed of the director, the missionary, and one or two pastors have gone out as a lay training caravan for stewardship education. As soon as more funds are available, we hope that specially qualified workers, such as a woman's worker, a youth worker, and an evangelist, who can spend most of their time in the churches, can be added to the staff. For several years now we have printed and distributed among our rural churches pamphlets on various timely subjects, such as stewardship, lay training, etc. And a library of teaching aids including books and film strips is gradually taking shape. Through a mimeographed quarterly the Center keeps the churches informed as to program and coming conferences.

So in a very definite way the new building just dedicated at the Kansai Rural Center becomes a symbol of the rural church and her mission. On the front wall of the main conference room is a large map of the world, seven by twelve feet, artistically constructed and mounted in color, and inscribed in Japanese with words from the Scriptures to the effect that in love God sent his only son into the world to serve and to suffer. Thus the building is to be used not only for specific projects which reach out into the local community, but its dormitory space on the second floor, its library-sitting room, and its class-conference rooms will make better conferences possible in the future.

We are deeply grateful to the Rev. Jaekel for sending us from Germany this stimulating report on the progress made in the field of industrial evangelism while he was in Japan.

Industrial Evangelism in Japan

THEODOR JAECKEL

I

Technology and industry create peculiar needs for the people who work in factories. Professor Masao Takenaka has described this *“ impact of technology upon the traditional culture ”. He tells us of a Christian who has worked in a textile mill for three years. Compared with his former village life, he appreciates the opportunity of having regular work and a cash income. Since he produces more than he used to, he can enjoy a higher standard of living. Not being under the control of rural feudalism, he enjoys the freedoms which city life offers. His factory employs three thousand workers. When their team wins in a sporting match, he is happy to belong to them. However, the traditional feudalistic attitude of obedience and adaptation is still with him. He feels dependent on his employer, who has the power to dismiss him. Therefore, he tries to adapt himself to his employer's wishes. He makes use of his labor union in times of trouble. However, since the union is ruled by a few bosses whom he despises, he keeps quiet in union meetings and is thus a passive member, not integrated into the union's active life. He adapts himself to the situation as it is. This sort of loyalty is based on indifference. He makes no personal contribution to progress or to an improvement of the situation. He is not creative.

A year ago he married a girl from his village. A baby was born to them. However, since he is working on the night shift, he cannot relax or enjoy his family life. His wife's life has two focal points: the baby and the TV set in the shop nearby. Since she wants a TV set of her own, he even tries to find overtime work at night when he is on daytime duty. Little time is left for mutual contact between him and his wife. Little mutual exchange goes on between them since both of them are captivated by TV and radio. The means of mass communication have turned them into people who try to live up to certain standards of living. Therefore, although he earns more money than in the village, he never earns enough to relax. As a result he is nervous and tries to be the boss at home. Although both are Christian, he expects his wife to behave toward him in the traditional feudalistic style of servile obedience.

Both he and his wife react to technology and industry with a feudalistic attitude. While mechanization makes of them tools for production and consumption, their feudalistic attitude towards the company management, the labor union, and mutually towards each other within the walls of their own home prevents them from living their lives as free

* See “Church Labor Letter”, Doshisha University School of Theology, Kyoto, October, 1959.

personalities. They are bound in almost every respect. Their personal life is one of passive, feudalistic adjustment to their social environment. It is confined by the mechanical structure of the process of production. They will break through the walls of this prison only if they try to discover the meaning and value which this sort of life may have for them. They must think of themselves not only as instruments but as personalities which are ends in themselves. They must rise above their task. Unless they have hope for their future, they will not be able to resist the process of their depersonalization. It is here where the church has to help. She has to know this need of the industrial worker; she has to put her shoulders under his burdens; she has to bring to him the concrete hope for a life that can be called truly human.

What about the life of the unmarried female workers in the textile mills? What is their plight? Almost three quarters of all textile workers are girls between 16 and 25 years of age. They come from villages and work about five years in the mill in order to earn enough to get married. They usually leave the mill when they marry. They live a regimented group life in a company dormitory. This is as unnatural as the life of a soldier. The company tries to mitigate this unnatural mode of existence by allowing the girls to run the dormitory to a certain degree along lines which they themselves may decide. Also the labor union, through its young female workers' section, tries to stimulate the creative capacities of the girls. However, actually little true fellowship develops. Their relationships with men workers are unsatisfactory because the men look on the girls more or less as their servants. The female foreman is often rough and too brusque in her approach. The experience with the labor union is disappointing because expectations have been set too high. Since they come from feudalistic villages where they have been taught unquestioning obedience, they are used to keeping quiet and suppressing their own feelings. Due especially to the fact that work in textile mills is considered not good enough for anyone other than lower-class people, they feel inferior to others and remain bound by their regulated and controlled life. Here, again, it is obvious that the church is called to make known the liberating and redeeming power of the gospel.

The problems which industrial society creates are briefly the following: 1. The rhythm of industry, with its night shifts and lack of a regular day of rest, is contrary to the natural rhythm of life. 2. The pace of work is set by the machine. Work with machines does not permit man to make creative decisions, but only calls for adaptation on the worker's part. 3. The manner in which men in industry deal with one another becomes of primary importance. Man's relation to his fellow-workmen, to his superiors and subordinates, is decisive in preserving or destroying the human element in industry.

Is an open acknowledgment that the factory worker is a necessary and respected member of society possible, or is he doomed to be *in* yet not *of* society? "The church, as the body of Christ in the world, has a significant role to play in the development of industrialization. Responding to the presence of the redemptive work of God, the church has this mission: to serve God and neighbor in the following three ways. 1. The church has a message about the reconciliation and renewal of men. 2. The church creates a sense of

fellowship and community in Christ. 3. The church has the task of service in meeting the social needs of the country." (M. Takenaka)

II

How does the Protestant Church in Japan, especially the United Church, attempt to accomplish this task? "Occupational evangelism," as the work within industrial society is called, was organized by the United Church in 1952. Its approach is particularly to industrial workers. Since management actually does not accept the workers as equal partners, they do not trust management. That explains why the Committee for Occupational Evangelism is not eager to have contacts with the managers. Sometimes it even looks as if this committee takes sides with the workers in their political struggle for equality. However, the committee is aware of this deficiency and hopes for a time when both management and labor will recognize the church as an organization that transcends their own interests.

Occupational evangelism knows of its responsibility for unorganized as well as organized labor. Actually, however, it tries to keep contact mainly with organized labor. There are a number of Christians among the labor leaders who need to be strengthened in their faith, since their job puts them in a lonely position. The care of unorganized labor is left to the local churches, which usually accomplish their job if their atmosphere of fellowship is warm.

There is little or no organic contact between the church and the labor unions. This is partly due to the ideology of historical materialism which is prevalent at the higher levels of many labor union quarters, but is also due to the individualistic and academic atmosphere in many churches. Occupational evangelism, therefore, tries hard to make the churches and the Christians understand the special needs of the industrial worker. The world-wide historical task of the working class has to be recognized by the church. This task needs theological interpretation. Social ethics has to answer questions like, "What is the Christian meaning of work and vocation?" "Is private ownership of the means of production Christian or not?" "In what way does Christian management differ from non-Christian management?" "How can a strike be conducted in a Christian way?" "What is the task of a labor union according to Christian teaching?" Constructive thinking is being done along these lines in the theological seminaries in Tokyo, Kyoto and Nishinomiya. Professors Takenaka, Kuwada and Fujii are leading in this field of applied social ethics. Conferences with ministers and laymen (labor gospel schools) are organized in order to discuss these problems and find solutions to them.

A monthly publication, *The Worker*, tries to interpret Christianity to the worker. It has about 9,000 subscribers and answers the question, "What does Christianity mean for industrial society?" in terms that the worker is able to understand. It is not directly evangelistic but deals with the problems of industrial society in a way that even the non-Christian worker enjoys. Here is an example of its approach: Since the Japanese worker hears much about the reduction of working hours abroad, he asks for it too. Therefore, *The Worker* reports in an article about the reduction of working time in

Australia and asks why this has become possible. The answer is that the productivity per man was raised in Australia. If, therefore, Japan wants a reduction in working time, a rise in productivity is the prerequisite. However, at this point organized labor is slow to co-operate with management. Labor fears that the resulting profits will not find their way into the pockets of the workers, but rather that they will flow in other directions. In this manner *The Worker* analyses the real problems of the industrial man and helps him to see his situation in a realistic way without being misled by cheap slogans which usually only stress management's bad will. The paper enlightens the worker, and it wins his confidence in the church. At the same time it informs the church people about labor problems—which is also very necessary. Some labor unions are not too happy about this paper. They say, "This is not your business; you invade the field of our responsibility." However, they themselves are weak in the field of education and usually prefer to touch these problems in an emotional way that will create group loyalty in times of labor disputes. Management, on the other hand, sometimes considers this paper "red" and does not like it to be sold on company grounds.

The final aim of industrial evangelism is not so much to produce new helpers for the church minister as to turn the minister into a helper for the church members so that they may properly radiate the redeeming power of Christ in their jobs. This is the purpose of the annual student-in-industry seminars, which are organized by the youth department of the National Christian Council. About fifteen Christian students work for a month as common workers in different factories in Osaka. In evening seminars the students share their experiences at the work bench and with their fellow workers, listen to introductory lectures by experts about the problems of industrial society, and discuss them in the light of Christian teachings. These seminars are a testing ground out of which future Christian labor relations experts grow.

Future specialists in this field are also trained by the combined efforts of the Schools of Theology of Doshisha University and of Kansei Gakuin with a group of church men who feel the church's responsibility for this task. They are supported by donations from individuals, as well as Christian and non-Christian organizations. They are financing a pioneer project among seminary and university students. These students, while continuing their academic studies, go for a year into specified industrial areas (railway, seamen, small textile industries, dockyards, etc.), create contacts there, gather information about the structure of industrial relations and discuss their findings with their tutors from the seminaries and churches. Problems like the following are discussed: How can the growth of typical middle-class or laboring-class churches be avoided without falling into the pitfall of an attitude that does not feel an obligation to the organized church? How far can Christians identify themselves with labor's point of view without becoming disloyal to the evangelistic vocation? Is there a legitimate place within a labor union for a genuine evangelistic witness? Can we evangelize the worker without witnessing at the same time to his employer also? Thus the church is acquiring a supply of informed people who will be able to help her spread the good news in an intelligent way within industrial society.

Large segments of the Japanese working class like the coal miners live a rough and uncivilized life. Their psychology is influenced by the fact that they have become a part of the machine. Since they live a hard life, their reactions are primitive. Since their thinking is simple, they do not grasp the intellectual depth of Christianity. Since they are slaves to their jobs and to the machines, there is no place for Christian love in their work. A Christian conscience cannot be developed as easily among these workers as among white-collar workers. They are not motivated by rational thinking, but by emotions. How can these workers be integrated into society? Their unions press for higher wages. However, that does not solve the problem. Can the labor unions become the worker's home? To a degree, yes. However, if a worker becomes a union leader, he often does so in order to escape from a worker's existence. The question arises, Is there a way to give hope to the worker who is in the hopeless situation of not being able to escape from the worker's existence? His basic problem is not material. Whether his life is a happy one or not depends on his attitude. In order to experience happiness as a worker, his consciousness of merely being a worker has to be overcome. That is why higher wages and shorter working hours—necessary though these achievements are—do not make him happy. Even a revolutionary change of the social structure will not change his slave-like existence nor make him interested in his work. What he needs is the beauty of the eternal light of Christ. If he understands the suffering of Christ on the cross, he can accept his own suffering as the way to eternal life. How can this message be presented to the worker, with his undeveloped power to think and to make decisions, in such a way that he will be able to grasp it? This message must capture his emotional life; his emotions must be purified by the message. A cultural approach can reach him. Beauty must be integrated into his spiritually barren life. Beauty must capture not only the individual but whole groups of workers. Music and other arts like poetry-writing are effective means of bringing him into contact with the message of the cross and of the resurrection. Music is a power which is able to touch the Japanese worker's heart easily. There are recreational music groups in many plants. They are hungry for leaders. There are trained Christian chorus leaders who are able to provide wholesome music for workers. These leaders have already replaced Communists in many places.

During summer vacation caravans of girls from mission schools visit textile mills. They entertain the girl workers in their dormitories by putting on a drama or a puppet show or giving a concert. Since they live with the working girls in each of several mills for a day or two, they have ample opportunity to witness to the Lord. At the end of such a caravan the participants usually feel that they themselves have profited most by gaining a wider horizon and a deeper understanding of the factory worker's life.

Japanese workers are hungry for education. They want to know facts about Japan's economy. Can Japan progress economically, or will all efforts of the workers to raise their standard of living be finally in vain? What does automation mean, not only for Japan's economy in general, but also for the worker? What is the impact of atomic energy on the jobs and lives of the workers? Since the labor unions are slow in answering these ques-

tions, some churches have started, with the help of the Occupational Evangelism Committee, evening labor schools in which these problems and basic economic concepts are dealt with. The response is great. The churches make contact through these schools with people who otherwise would never have been reached. The schools help the worker at the level of his concrete needs. They create in a number of workers an interest in the spirit and in the power of the church. These people are led into the life of the church. However, this way is expensive.

What about the results of industrial evangelism? They are basically no different from those of all evangelism: namely, people are liberated from their fears. As coal miners they form a happy group of those who rejoice in the presence of the Lord who cleanses their hearts from all the bitterness caused by the inequities which they experience during their dull, rough and dirty work. As young office employees they receive the courage to speak frankly to their superiors when everybody else is accepting grudgingly an intolerable situation. As workers on strike they feel that next time they ought to put in a little more thinking before going on strike, and they resolve to do so. The Christian fellowship gives the textile mill girls the freedom to express themselves so that they are able to participate in the life of their union and in the administration of their dormitory. Their personalities develop.

What about the manager? How is his life as a businessman influenced by Christ? The answer is very revealing. A Christian printer, employer of eighty people, answered the question thus: "It was because of the grace of God that I was able to accept the presence of a labor union in my business; and the grace of God has enabled me to employ former drunkards and even harlots and to try to change them. This is unthinkable in normal Japanese society." Thus are human relationships redeemed by the power of Christ.

The work of industrial evangelism involves the following. 1. Contacts with management and labor must be made and their confidence won. Only love, patience and courage can succeed here. 2. Basic theological thinking about what the Christian message should be in an industrial society with its economic and social tensions must be done. An answer has to be given to the question, "What is the 'responsible society' of which the church assembly in Amsterdam has spoken?" 3. Men and women who are fitted for this task must be discovered and encouraged. A graduate of a theological seminary is not necessarily the one best equipped for the task. It would be ideal if the church would find these personalities in industry itself and provide them with adequate training. However, the obstacle is that a man without an academic degree is not accepted as of real importance in Japanese church-society.

The realm of industry is a mission field with challenges and opportunities of its own. No security in the form of an orthodox theology or a protecting church organization with money and buildings will be able to do the job. It needs the spirit and heart of men who rejoice in moving out into the open unprotected land where they will be sure of only one promise: that the risen Lord is already there; he is waiting for them to join him in his redeeming work. The adventure of meeting Him there will be their only reward.

This account of an experiment with wire-radio broadcasting in Hokkaido suggests an entirely new approach to evangelism in the rural areas. We trust that the experiment may be repeated with even greater success in other areas.

A Test Case of Radio Evangelism in Hokkaido

TOSHIO SADAIE

(Translated by Wallace Brownlee)

HOREMCO (Hokkaido Radio and Evangelism by Mass Communication) was launched in October, 1959, as a branch of AVACO, and has as its purpose the evangelization of Hokkaido by using media of mass communication. Though limited by budgetary and other factors, HOREMCO concluded its first evangelistic program in March, 1960, using broadcasts over a wire-radio hookup as a test case.

Wire-radio broadcasting is widely established and largely operated in Hokkaido by town or village municipal offices or agricultural cooperatives. Wire-radio broadcasting facilities reach into most of the farm houses, even reaching into areas where there is no rural electrification. Each house is equipped with a radio speaker, and receives the broadcasts as well as general information from the city hall or cooperative broadcasting concern.

Usually, the broadcasts of the NHK (Japan National Broadcasting Station) are beamed over the wire-network, except for a two hour period each day when local news and announcements are broadcast to each house. Time was purchased by HOREMCO to be beamed in this two hour period when it was reported that almost all on the network are listening in. In Hokkaido, 99 towns and villages containing 103,500 households have these wire-radio facilities. Most of them are in remote farming areas.

With this in mind, Furen and Shimokawa in Northern Hokkaido were selected as the initial sites for the test program for these reasons:

1. They are in locations containing established churches.
2. Two or three churches cooperating together would not only be efficient but economical.
3. Wire-radio facilities were reported to be in excellent physical condition in that area.
4. It was an area where maneuverability was a decided asset.
5. The cooperation of the pastors and laymen of the two local churches was assured.

At first, three places, Furen, Shimokawa, and Nayoro, were selected. However, when the Nayoro pastor reported that the wire circuits at Nayoro were in poor condition, Nayoro was dropped from the plans. Wire-radio broadcasting was carried out in both Furen (1600 houses) and Shimokawa (1000 houses) in cooperation with the Nayoro (for Furen) and Shimokawa churches.

FUREN: This is located in the Nayoro parish. It is 10 minutes by train or 15 minutes

by bus to the south of Nayoro proper. Members of the Nayoro church also reside in Furen. The population of the town is about 3000. The town hall was rented for the evangelistic services and childrens' meetings. The people living in town, and of course, the people of the 1600 rural homes, have had little or no opportunity to hear the Gospel. At Furen, ten members of the Nayoro Church including the pastor, cooperated and assisted in the meetings.

SHIMOKAWA: Pioneer Evangelism was started in Shimokawa several years ago. It is located east of Nayoro, 30 minutes away by train. About 4,500 people live in the town proper. The town's leading industry is logging and lumbering. It is surrounded by small farming villages. In the past five years two large fires have wiped out sections of the town proper. Each time, the Shimokawa Pioneer Church aided many of the homeless with the help of Church World Service; and, as result, the townspeople appear to have a deeper interest in Christianity than the surrounding rural population. For the test case, the cooperation of Reverend Kawada and many of his members was a real asset. It should be noted that according to the wishes of the local pastor, decision cards were not used. "Renraku Cards", (follow-up cards) were used, but no appeals to sign the cards or to request the Bible Correspondence Course were made. Thus, the visible results in terms of "Decision Cards" was small. When the test evangelism was being carried out, there was still much snow there, and the snow on the roads had just begun to melt, making their condition poor.

NEGOTIATIONS WITH DENTSU CORPORATION: To put the wire-radio broadcasting program into effect, the production and arrangements for broadcast time were handled through contracts with the Dentsu Corporation and their affiliate, The Hokkaido Yūsen Hōsō Kyōkai (Hokkaido Wire-Line Broadcasting Association).

PREPARATIONS: Early in November, 1959, a HOREMCO committee-member met with representatives of AVACO in Tokyo. On the advice of the AVACO representatives, an initial plan including thirteen items was informally agreed to and later presented at a HOREMCO committee meeting. The committee voted to attempt a Mass Evangelism Test Program and appointed Reverend Toshio Sadaie and Reverend Brownlee to produce the program. The following items were in the original plan:

1. Wire-radio broadcasting.
2. Newspaper advertising.
3. Bible correspondence course.
4. Posters.
5. Tract evangelism.
6. Cottage prayer meetings.
7. Training of lay leaders.
8. Home visitation evangelism.
9. Preaching evangelism.
10. Children's evangelism.
11. Film evangelism.
12. Training and indoctrination of seekers.
13. Follow-up broadcasts, at least once a week.

1. First steps.
 - a. An initial plan with introductory explanation was prepared.
 - b. The first concrete discussions were held on January 26, 1960, in Sapporo with three Japanese pastors and an American missionary present.
2. Spot announcement arrangements.

Between the period February 18—March 9, on seven different days, spot announcements were broadcast 13 times at Furen and 14 times at Shimokawa.

 - a. Planning charts and a proposed budget were prepared.
 - b. The content of the spot announcements was planned. (Eight different "spots" were prepared, including short messages and publicity announcements.)
3. Mass evangelism planning session: Sapporo, February 15, 16.
 - a. Attendants: five Japanese pastors, two missionaries.
 - b. An agenda, preparation check sheets for pastors, detailed schedules, and programs for the various meetings had been prepared and were discussed.
 - c. After corrections were made, these were sent to all NCC related Churches in Hokkaido
4. All preparations for the mass evangelism thrust included:
 - a. Newspaper advertisements: (Noyoro Newspaper, 4 times)
 - b. Printed leaflets: Furen, 1000 on two occasions.
Shimokawa, 2000 on two occasions.
 - c. Printed programs:

Shimokawa:	Evangelistic Meetings (400 sheets—4 times)
	Film Evangelism (200 sheets—twice a day for two films)
Furen:	Evangelistic Meetings (350 sheets—3 times)
	Film Evangelism (300 sheets—twice a day for two films)
 - d. Wire-Radio broadcasting:

Five-minute broadcasts: March 10-16, 1960. Four times at both Furen and Shimokawa.

Eight one-minute spot broadcasts were prepared by the American missionary. Coordinated broadcast plans and evangelistic plans were prepared, printed, and distributed to all members of the team.
 - e. Two hundred self-addressed post-cards were prepared to encourage listeners to send for the correspondence course.
 - f. Final plans and schedules were approved, printed and distributed.
Also a lodging chart and a train-schedule were prepared for each team member.

TEAM ARRANGEMENTS:

1. Home Visitation: Four Japanese pastors, three missionaries and several laymen from Noyoro and Shimokawa, visited in teams of two.

The following tracts were used:

 - a. "Is Faith Necessary?" 2000 copies.
 - b. "Strength to the Very End." 526 copies.
 - c. "Faith and Its Power." 600 copies.

2. Children's meeting: Under the leadership of 2 Japanese pastors.
3. Film evangelism: A missionary.
4. Preaching evangelism: A Japanese pastor.
5. Automobile loud-speaker: A missionary and an American layman.

RESULTS OF THE MASS EVANGELISM PROGRAM: See table:

Place	Date (March)	Time	Program	Number
Furen	10—11		Home Visitation	600
		11 2 P.M.	Film Evangelism	79
	12	7 P.M.	“ ”	215
		1 P.M.	Children's Meeting	346
		2 P.M.	Preaching Service	26
	13	7 P.M.	“ ”	60
		1 P.M.	Children's Meeting	380
		2 P.M.	Film Evangelism	61
		7 P.M.	“ ”	113
Shimokawa	14	1 P.M.	Preaching Evangelism	13
	12	1 P.M.	Film Evangelism	30
		2 P.M.	Children's Meeting	350
		7 P.M.	Film Evangelism	43
	13	1 P.M.	Preaching Evangelism	20
		4 P.M.	Children's Meeting	330
		7 P.M.	Preaching Evangelism	36
	14—15		Home Visitation	900
	15	1 P.M.	Preaching Evangelism	27
		7 P.M.	“ ”	45
Nayoro Church	16	1 P.M.	Film Evangelism	23
		7 P.M.	“ ”	53
Nayoro Church	14	7 P.M.	Film and Preaching	25
Misono Pioneer Village	15	7 P.M.	Film Evangelism	55

Totals:

Attendance:	Furen	518	(However, at the meeting held on
	Shimokawa	277	the 13th at 7 P.M. children were
			counted, as well as the Nayoro
			church members who assisted.)
Follow up cards:	Furen	118	
	Shimokawa	2	
Requests for correspondence course:.....	Furen	95	
	Shimokawa	2	
" " " "			
by post cards:	Furen	5	
	Shimokawa	5	
	Total:	107	

Achievements:

1. It was possible to reach into 2600 rural homes with the Gospel. At Shimokawa there had never been so many farmers in attendance. At Furen, the greater part of the audience was made up of rural people and their children. A total of 795 adults and more than 1400 children attended the meetings and heard the Gospel, many for the first time.
2. This was carried out with the cooperation and help of five Japanese pastors and five missionaries. The program was supported by the fine cooperation of AVACO and by the prayers and interest of a great number of concerned Christians throughout the world, as well as the zealous efforts of laymen at the local churches.
3. The visits made and tracts distributed to 1500 homes may eventually bring a harvest of new church members.
4. People were reached not only through wire-radio broadcasting, but also through loud-speakers in the town proper. As a result, both farmers and townspeople attended the meetings, giving double results.
5. It was possible to transmit the Gospel even to those who were most remote from the media of mass communication.
6. Previously, when films were used in the churches, the film was given priority and evangelism was secondary. In this test case, evangelism was primary and the film was used expertly as a means of evangelism.
7. This evangelism was possible in spite of a limited budget because the missionaries used their work funds to help the program.

Recommendations for Improvement

1. It was most inefficient to carry out evangelistic programs simultaneously in two places, such as Furen and Shimokawa. It would have been better to have a series of meetings at one place and then go to the next place, rather than jump back and forth between two or more places every day. The Film Evangelism Team and the Preaching Evangelism Team were not able to coordinate their efforts. Local Church members were troubled by this too.

Also, two projectors were necessary. Travel expenses were also higher than necessary.

2. The delay in learning of the poor condition of the Nayoro wire-radio hookup and the necessity for chaging plans complicated matters.

3. There were too many speakers (Missionaries). Evangelism can be carried on just as effectively with fewer numbers.

4. The liaison between the team members and the local churches was not ideal, to say the least. Before launching another campaign, thorough liaison and careful training of local lay leadership is a necessity.

5. Far more research on the methods and content of radio broadcasting is needed.

6. It would be wise to have a full-time Japanese manager in charge.

7. Much better preparation should be made for a follow-up program.

Conclusion

A great deal more study of wire-radio broadcasting is needed, as well as a consideration of the extent to which it can be used as a medium in the future. It must be remembered that wire-radio hook-ups will soon be replaced by wireless radios, and even now transistor radios are being used in places without rural electrification. Wire-radio broadcasting, if carried on throughout Hokkaido, might prove financially unsound.

In the future, whether wire or wireless radio is used, the important problem of establishing a common basis and close liaison with each church will be one which each local pastor and HOREMCO must face together, for the success or failure of the follow-up program depends on their co-operation.

Girls' Home

Thirty-two university students, including two Americans, have been preparing a plot of land near Takarazuka, where they hope eventually to build a "girls home" that will house some 70 unfortunate girls. Known as the Friend Work Camp, the group is led by Akitoshi Yoshiga, 27, law student at Kyoto University, and Miss Yoko Urabe, 19, English language student at Kobe Joshi Gakuin, and includes 17 boys and 15 girls. One of the two Americans is Miss Audrey Smith, of Kyoto's Doshisha University.

The project was first initiated by the Eve Club of Kobe, led by Mrs. Fuku Tamura. Last April Miss Urabe learned that the Eve Club was having difficulty and volunteered the services of the students' group. "When summer vacation rolls around we'll help with the manual labor," Miss Urabe told Mrs. Tamura.

A plot of land was donated by Shingo Nishida, 62, a farmer of Takarazuka. But it had to be cleared of shrubs and the land leveled before it could be used. This was handled by members of a Tenrikyo group and the students.

A ragpickers' group from nearby Suita, led by Iseo Kato, 35, joined in and sent three persons including a carpenter to help. Kato also went out and bought at a cheap price three truckloads of lumber, enough to build a 60 square meter wooden building. A poultry expert from Akashi decided to help set up some chicken pens and get the home started on poultry raising. Other experts joined in to create a small vegetable and flower garden.

The Eve Club hopes to expand the building gradually until it covers some 400 square meters and can accommodate 30 more girls. They have also pledged to raise ¥5,000,000 as construction funds.

Said Miss Smith: "It was a pleasant surprise to learn that there are some students, unlike the Zengakuren students, that devote their time and energy to helping create things that will help the unfortunate."

The experiment described below is in the fullest sense an adventure, not only because it is in a hitherto untried field, but also because it is being financed by local contributions. We trust that it may continue to expand and develop as it has in the past year.

An Ecumenical Experiment at the Tsurukawa Rural Institute

JOHN M. ROGERS

Another milestone is being approached by the Tsurukawa Rural Institute of the United Church of Christ in Japan, located near Tokyo. This active Training Center for the preparation of rural evangelists is nearing the completion of the first year of its newest educational program—the South-East Asian Christian Rural Leader's Training Course. According to the Course's co-directors, the Reverend Mr. Donald Orth and the Reverend Mr. Toshi Kimata, graduation ceremonies for the first class will be observed December 9, 1960.

The idea for the South-East Asian course may be attributed to the foresight of the South-East Asian Christian Rural Leader's Conference, held at the Institute in 1956. It was at this meeting that representatives of numerous South-East Asian countries proposed the idea of bringing together rural ministers from their respective countries for the purpose of studying common problems. The East Asian Christian Conference later approved the proposal introduced by Dr. Takeshi Muto, Chairman of the National Christian Council in Japan and acting president of the Tsurukawa Rural Institute, that such a course should be started.

It was agreed that the Center at Tsurukawa would be ideal for such a program. This Institute offers a diversity of courses, such as a rural seminary, a practical training course for farmers, and nursery school teacher training. Thus, the program was inaugurated in April, 1960.

The response to the course was encouraging. Inquiries were received from such countries as Thailand, Malaya, Taiwan, Korea, Indonesia, the Philippines, and New Guinea. For this first year seven students were able to attend, representing the countries of Taiwan, Korea and Japan.

The stated purpose of the East Asian course is "to train Christian leaders for rural evangelism in South-East Asia, and to supplement regular theological courses in preparation for rural service". To best achieve these difficult goals, a curriculum consisting of agricultural instruction, observations of rural life, and studies in the rural church was drawn up.

Each student is instructed in the skills of animal and field husbandry, rural economics, tree crops, and agricultural machinery. In this phase of their agricultural training, they join the seminary students, participating, in the practical aspects of farm management at the Institute's farm. Thus, becoming farmers themselves, the students can better understand

the problems and needs the East Asian farmer. It is not unusual to find a minister-student from Taiwan actively involved in the harvest of the Institute's rice crop, or a Korean YWCA director cooperating with other students in hoeing a potato field. The students, participating in actual farming duties, not only learn agricultural methods but frequently conceive of important solutions to the problems of the communities in which they minister.

Approximately one-third of the course concentrates on rural life through such formal courses of study as sociology, psychology, rural welfare, cooperatives, adult education, home industry and rural family life betterment. It is fortunate that the students have access to a fine social research center located on the same campus. This research center, headed by the Reverend Toshi Kimata, is primarily concerned with the study and recording of current sociological trends in both rural and urban areas of Japan. It has been responsible for such advances as the urban Community parish concept, and the Twenty-Five Year Plan of Rural Evangelism adopted by the United Church of Christ in Japan. One of the more artistic East Asian students from Taiwan, the Reverend Mr. Hsu, has been helpful in assisting the research center since April, 1960, in making prefectoral maps.

Classroom theory is seen in action during weekly observation trips. These trips have taken the students to such places as AVACO, a perfectural prison, communal farming projects, the National Diet Building and an interview with one of the prominent political leaders of Japan. On one such trip, the students visited the Kanagawa Prefecture Experimental Station. Here, they were shown the latest of farming methods and equipment, a model farm home presently being recommended to all Japanese villagers, and a homemaking center featuring modern techniques such as home canning. This particular trip was climaxed by visiting several nearby farm homes, to witness the practical application of these ideas. Practices observed on such observation trips will be carried back to the student's own community.

The major emphasis of the course is directed toward a study of the rural church in Asia. Such a study includes classes in audiovisual aids, liturgy, stewardship, rural church extension, and the rural church as a part of the local and universal society. The Institute has provided these "pilot" students with the best teachers available. The faculty includes guest instructors from Tokyo Union Seminary, the Interboard Committee, the National Council of Churches, experts from the Ministries of Agriculture and Welfare and missionary specialists from varied backgrounds, as well as the able instructors of the Tsurukawa Rural Institute. AVACO has been helpful in supplying materials and personnel to the course. Vern Rossman, associate director of AVACO, has lectured frequently on the use of audio-visual aids in the church program, and has led occasional workshops.

Typical of the students participating this first year is the Reverend Mr. Jonah Yu of Taiwan. Reverend Yu is a graduate of Taiwan National University, where he studied in the School of Law and Commerce. After a year's experience in banking, Reverend Yu decided to enter the Christian ministry. He received his theological training at Tainan Theological Seminary. Following his graduation in 1954, he served as an evangelist for four years. After his ordination in 1958, he became the pastor of a recently-established rural church in southern Taiwan.

Before accepting the call to his present parish, Reverend Yu had never experienced life in a rural area. Therefore, it is a challenge for him, with his wife and two small children, to minister to an exclusively farming community. In this context, Reverend Yu said, "Eighty percent of the Christian churches in Taiwan are of a rural nature. For this reason the South-East Asian Christian Rural Leader's Training Course is an answer to my prayers, for I knew nothing about agriculture or rural life until coming to the Tsurukawa Rural Institute."

In Reverend Yu's opinion, there is great need for such training centers in Asia so that the need for students to receive their training in Western countries could be eliminated. Because South-East Asia has high respect for the Christian Church in Japan, its superior scholarship, rich libraries, thorough knowledge of modern agricultural methods, and freedom of inquiry, Japan is an ideal location for inaugurating such a program.

Financing this new experiment in Christian training has been a difficult matter. After a concentrated effort to raise funds for the program this year, enough has been contributed by individuals and churches in Japan to initiate the experiment. Each student is granted a full scholarship covering his room in the student dormitory, meals in the refectory, tuition, and some spending money. These funds are partly earned by the students through their work two afternoons a week on the Institute's forty-acre farm. The student, or his denomination, is responsible for his personal and travel expenses to and from Japan. Although Japanese Christians have supported the program enthusiastically with generous contributions, there has been a growing awareness that more and larger contributions are necessary to undertake all that is desirable in training such students. The World Council of Churches has expressed its hopes for the success of such a program by contributing financial aid for 1960. Course directors Kimata and Orth are hopeful that further support may be made available prior to the beginning of the next session in April, 1961.

Future plans for the South-East Asian Christian Rural Leader's Training Course include the possibility of training laymen of East Asia countries in the skills of modern agriculture. Supporters of this idea are of the opinion that these people could assist a rural evangelist greatly, merely by applying newly-learned farming methods in their home community. They maintain that the Christian faith has a responsibility to all people, and if helping mankind to live more abundantly is a primary concern, as it is in many areas of South-East Asia, the Church should undertake the project of aiding them.

Any denomination is invited to have their students apply for next year's course. Any East Asian is eligible who is, or plans to be, engaged in rural evangelism. He must be capable of conversing and studying in English, as all lectures are given in English or interpreted into English. He must have completed all but his final year of seminary education. Lastly, he must be selected and recommended by his denomination or national church. About twenty applications for enrollment are anticipated for the thirty-week course beginning April 10, 1961.

It will be both wise and exciting to keep an eye on this revolutionary course—it may introduce a new trend in the education of rural evangelists throughout the entire world.

In the absence on furlough of George Theuer, who has been intimately associated with the project described below, the Rev. Thurber has kindly contributed this report.

The Foundation for Rural Church Self-Support

L. NEWTON THURBER

On October 1, 1958 a significant project aimed at promoting rural church self-support was begun in the Kyoto District of the United Church of Christ. At that time, the Foundation for Rural Church Self-Support began its varied operations seeking the economic betterment and stewardship-training of Christian rural families. Behind this achievement lay four and a half years of study and discussion by such persons as Tadashi Moriyasu, Pastor of the Mukomachi Church, Shunzo Nakagawa, Director of the Nakagawa Livestock-Treecrop Institute, Inc., Teiichi Kawakami, Chairman of the Rural Evangelism Commission of the Kyoto District, and George Theuer, missionary of the Kyoto District. The realization of these plans was made possible by a capital grant of \$5,000 received from the Division of World Mission of the Evangelical United Brethren Church. With these funds it was possible to purchase capital goods of livestock and treecrops which could be cared for at the Mukomachi Rural Center of the Kyoto District and then loaned to families desiring such aid.

Basic to the activities of the Foundation is an agreement reached between it and the eighty households which have, so far, received loans of capital goods. The loans made by the Foundation during the first two years of operation are valued at \$2,500 and include 780 pecan, 239 hazel, 20 walnut and 5 chestnut trees, grape, persimmon, and fig settings, 11 pigs, 1 sheep, 6 goats, and 115 chickens. Those who receive these loans agree to care for the stock they receive, to repay the Foundation with the first fruits of that stock, and to give to their church, in addition to regular contributions, 10% of the further yield from that stock.

Responsibility for the supervision of the production of livestock and treecrops at the Center lies with Mr. Nakagawa, a follower of Toyohiko Kagawa and a graduate of the Agricultural Department of Kyoto University, who has also studied at Goshen College, Ohio State University, and Texas A. & M. He also visits the households that have received such loans of stock and gives advice as to its proper care, as well as general suggestions about how to improve farming methods. Mr. Nakagawa believes that as the first fruits of the loaned stock are repaid to the Foundation its capital stock can be put on a rotating basis by 1964, and other households can receive similar loans.

An integral part of the program is the nurture of the participating families in the Christian faith. Reverend Moriyasu, Chairman of the Foundation, regularly visits these

homes. Participating families are also encouraged to take part in the Rural Gospel Schools held at the Mukomachi Rural Center.

It can be expected that as a result of this program the economic situation of the eighty participating families should be bettered. Through their experience in raising kinds of livestock and tree crops that are comparatively new in Japan, the general agricultural level of the area should also be raised. It can also be expected that the understanding of the Christian faith of these families will be deepened and that their support of the 15 churches and 5 evangelistic points to which they are related will be strengthened.



Kyoto Rural Evangelistic Center, Location of the Foundation's Office and of the Nakagawa Livestock-Treecrop Institute, Inc.

*This valiant attempt to express the inexpressible is the work of a young missionary who has had numerous poems published in American journals such as *The Christian Century*.*

The Girth of God

WILLIAM ELLIOTT

Ask the girth of God, the quaint proportion
Of the bicep, of the waist, of the thigh;
And dream the giant angularity
That lumbers through the frosty riven sky
That is his parted breath. No contortion
Of the eye can tame the mad disparity
Between what mind can see and God must be:

There is an eyebrow arching after rain,
His knuckles crack in maxims lightning white,
He brandishes a profile popeyed sun
And tugs a zone to steer his cloudy kite;
A milkyway, a wrinkle of his brain,
Moves over for a newer convolution,
And older worlds are done, the new begun.

The universal reverence in which the name of Dr. Schweitzer is held is an indication that even the most materialistic student is not without his idealism. As this survey of student reactions to the Life of Schweitzer proves, it is the fact that the great doctor practices what he preaches that appeals to Christians and non-Christians alike.

Albert Schweitzer's Influence on Japanese College Students

R. A. EGON HESSEL

A lecturer on German language and literature has several points of advantage over his colleague who is trying to teach English conversation. German being a secondary language in the curriculum of the Japanese colleges and a "minor" elective subject, it appeals to the cultural interest of the students, permits smaller classes and stimulates greater willingness to undertake homework. Furthermore, there is a wide range of material available in text books representing not only classic but also contemporary works in the field of literature, medicine, natural science, philosophy and even theology. Albert Schweitzer is one of the favorite authors used as teaching material not only by foreign lecturers on German, but by all Japanese instructors teaching German at Japanese national and private colleges.

I

The following opinions of Japanese students concerning Schweitzer were gathered from 1954-1959, during a five year period of teaching German language and literature at one of the smaller national universities. During that period about one thousand students took these courses, and all of them gave evidence of having been deeply influenced by the reading of Schweitzer's books. The students had a year of contact with either *Memoirs of Childhood and Youth* or *My Life and Thought*, which are available in German school editions, condensed under license arrangement with the European publishers, and published in Japan by Japanese publishing companies. Albert Schweitzer describes in these books his youth from 1875, the year of his birth through the first World War and its aftermath till about 1925. The students were brought up to date by biographical notes added in Japanese by the Japanese editors of the text books.

The opinions which were considered the most original were translated from voluntary statements written by the students, either in Japanese or in German. All of these students were in the College of Economics, headed for a business career. Most of them were sons of middle-class merchants of the Kansai area. Being sophomores, juniors and seniors, their age ranged from 19-23.

A. Schweitzer wonders always whether it is permissible to feel happy about our own good fortune and happiness. I have the same experience; i.e., soon after I feel very happy, my own loneliness creeps up. But S. does not bother others with his problem; this is

his special virtue. S. becomes our ethical ideal in this time of confusion, and he can cheer me up.

- B. From his childhood Schweitzer felt the unhappiness and sadness of mankind in his heart. Instead of keeping his own happy life in his egotistic possession he truly fulfilled the work of Jesus, that we must not keep our life for ourselves. He thought of the way of love based on faith, gave up all his honors and went to Africa. It is understandable that he is regarded as one of the great of our times and that he received the Nobel Prize. I have learned from Schweitzer that the most important aim of our life is the achievement of a steady character.
- C. Of the many things I have learned from Schweitzer I would mention the firm attitude of basing one's life on faith. A week ago I heard a Columbia record with Schweitzer playing Bach's *Toccata and Fugue in D-Minor* on the organ, and I felt Schweitzer's strong faith in Christ. I too want to live a life of faith, as Schweitzer does.
- D. In his Goethe Lecture Schweitzer demanded; "Become a man of action". Schweitzer himself is the outstanding example of such a man.
- E. Schweitzer is a great humanitarian who has really fulfilled Jesus' teaching.
- F. Five years ago I learned about Schweitzer when I started to read his books about his work among the natives of Africa and his efforts for world peace. I heard his radio speech about peace broadcast in German. His humanitarian and Christian attitude impressed me deeply, but most of all his energetic action. I am especially interested in a practical Christianity which builds up personality.
- G. Schweitzer applies the philosophy of Jesus' ethics to daily living. I am especially interested in the following words of his: "Whosoever has received many beautiful things in his life, must be willing to sacrifice." "Whosoever has not suffered should be willing to help others in their mercy". "All of us must redeem the burden of suffering which is pressing on this world".
- H. Schweitzer is world-famous as an organist, historian, theologian and physician. But we are more impressed by his example of a great man who declines all honors and sacrifices himself for the sake of the Africans. In ancient times there were not a few who followed the teachings of Jesus and lived a life of sacrifice and service. But today only a small number of men throw away their own happiness as Schweitzer did and leave the civilized world. His "reverence for life" is the logical conclusion of Jesus' teaching.
- I. Schweitzer has fulfilled in his career the spirit of sacrifice, as he demonstrates in his medical care for the leprosy patients of Africa. He has truly revealed the Christian spirit in his "reverence for life". Through Schweitzer I have gained the insight that I must change my ideas about Christianity. Christianity is a wonderful religion guided by love. I want to establish human relations through love.
- K. Schweitzer from his childhood has a most impressionable personality and thus became an outstanding humanitarian. But his greatest achievement is the unity of his theory and his practice. He is the greatest living philanthropist in all the world.
- L. Through Schweitzer I have learned for the first time that Christians attach great value to human life, and I feel very happy about it. At the same time I have decided that I must develop a spirit of Christian service. Schweitzer says: "Become a man of action". I have made up my mind that I will battle through life under this slogan.

As the above quotations clearly show, these students gained a composite impression of the character and strong personality of Albert Schweitzer. The text books used were primarily autobiographical, and narrative in style, not theoretical and philosophical. But

Schweitzer has interspersed a great deal of his philosophy and theology through his narrative and traced his spiritual growth back to early experiences in his youth and student years.

The list of Schweitzer slogans mentioned by the students is quite comprehensive:

- a) Reverence for life
- b) Willingness to serve
- c) Sacrificial living
- d) Pacifism
- e) Being a man of action
- f) Love as the motive for life

In evaluating the statements of the students we have to take into consideration the fact that, besides the above interesting and highly individualistic opinions, many hundreds of stereotype replies were received which did not reveal much about the feelings of the students. However, we should, in my opinion, pay close attention to at least three main points in Schweitzer's thought which appealed to the Japanese students:

a) The 'Man of action' slogan:

Often a Bible class fails to make a deep impression because it presents the Bible text without indicating its connection with daily life. Schweitzer, on the other hand, shows concretely by describing his own experiences how the Gospel of Christ leads the believer into action. The Japanese college student is interested in Schweitzer because he sees in his work a practical application of Christian principles not found anywhere else in this world.

b) The 'Reverence for life' and Pacifism:

During the student demonstrations at the same university, this year, I was told that the local leader of the student body was an orphan who had lost his father on the battle-fields of the Second World War, and his mother in the bombings of his home town. We should understand that the strong pacifist attitude among college students of Japan and of the general public is caused by bitter personal experiences.

c) The appeal of a strong ethical code and religious leadership:

I draw the conclusion that the foreign lecturer at a Japanese college should be prepared to give his own testimony as to his convictions and the basis for his actions whenever the discussions call for leadership in moral and religious issues. Too much "neutrality" on the part of the lecturer is not desirable, because the students need a challenge. School regulations provide an opportunity by permitting the lecturer to answer questions raised by the students.

Finally, a word to the newcomers among us who are — mostly against their will — required to teach a foreign language: alas, there is only one Albert Schweitzer, and because his books were originally written in German, his works can be used for German classes only, in line with college regulations about the study of foreign languages. But, if teaching at first seems like a tedious and difficult job, try to find inspirational material in the language you are teaching. English literature offers splendid opportunities through the insights of great poets and philosophers, and an English conversation class on such subjects can be a stimulating experience for teacher and students. Good luck and God bless you.

This article, which is based on an English translation now in preparation, is intended as an introduction to the thought of a brilliant Japanese convert to Catholicism who later denied his faith.

A 17th Century Japanese View of Kirishitan Doctrine

ESTHER L. HIBBARD

It is often a chastening but wholesome experience to see ourselves as we look to others, particularly where our religious faith is concerned. Why is it that after one hundred years of preaching in this land, such a small percent of its citizens are professing Christians? Since the message is the same now that it was in the time of Jesus, the failure cannot be in the Gospel, but in our method of presenting it; or worse still, in our failure to live it. When the critic is one who has heard the message and answered it, only to become disillusioned with those who brought it to him because of their arrogance and pride, then we have special cause to heed his warnings. If that man, moreover, is well-versed in his own culture, his criticisms may afford valuable insights into the psychology of the Japanese. The fact that many of the objections aimed at Christian teachings by present-day Japanese intellectuals are precisely the same as those of this 17th century convert to Catholicism makes this document of tremendous significance to the missionary.

The document called **Ha-Deus* (Refutation of *Kirishitan* Doctrine) was written by a convert to Catholicism whose baptismal name was Habian or Fabian. There are two MSS of this work known to be extant, one in the library of Kyoto University and the other at the Ise Shrine. The date is Genna 6th year, or 1620. According to the author, he became Christian at the age of 19 and spent 22 to 23 years as a member of the Jesuit Order, after which he denied his faith and became an apostate in about the year 1605.

Historical records do not support the accuracy of these statements, however. According to the list of Japanese converts received into the Jesuit Order in 1586, there was a certain Fabian de Goquinay who entered the Osaka Seminary in that year. Again, in the *Catalogue* of the members of the Order dated 1592, it is recorded that Fabian Unquio was then at the Seminary in Nagasaki, having been a member for the past six years at the time. According to this reckoning, his birth date would be 1565, instead of 1563. It must be taken into consideration, however, that the Jesuits did not always know the exact age of their Japanese converts, and often omitted the records of birth or put down an approximate date. As to the date of his entrance into the Order, if it antedated the record of 1592 by six years, the previous record of 1586 is fully confirmed. But the Jesuits required a novitiate of two years before a convert could be admitted to their brotherhood, so his actual conversion may have been as early as 1584.

* *Ha* means "refutation" and "Deus" is the name of God used by the early Catholic Christians.

According to Japanese tradition, Habian had been a priest of a Zen temple in Kaga Province before his conversion to Catholicism. Although this seems improbable in view of his youth at the time of his conversion, it is possible that he might have studied in a Zen monastery previous to his contact with Christianity. Otherwise it is hard to explain how he could have acquired such a profound knowledge of the Chinese classics as he displays in his writings. According to Masaharu Anesaki, his Japanese name *Unquio* (雲居, "living among the clouds") has a Zen flavor, but it seems improbable that he could have retained his former Buddhist appellation after being converted, since it was a Jesuit rule that padres and friars should use only Christian names; and even if they retained their indigenous names as surnames, they were not to be related to Buddhism in any way. It is possible that he wrote this name with the ideographs 運許 (one to whom fortune has been granted), a name which recalls the name of Kōan (許庵) given him in the *Amakusa Hitsuroku* (Amakusa Catalogue). His surname of Fucan (不干) may have been a title derived from his functions in the house of the Order, namely that of a deputy-vicar (附官), granted that no such title is listed in the Jesuit dictionary, but neither are the words for "Provincial" or "Visitor", both well-known offices. It is a matter of historical record that the provincial Valignano issued orders that every Jesuit household have a friar in charge, with the title of "deputy-vicar".

It was not long after his conversion that Habian began to show his extraordinary talent for writing. In December, 1592, he finished *The Tales of Heike*, cast in vernacular dialogue with a view to its use in acquainting Europeans with the language and history of Japan. In February, 1593, he re-told the *Aesop's Fables* in the same form. He does not reappear upon the literary scene until 1605, when he composed *Myōtei Montō*, a dialogue between a Christian and a Buddhist Japanese woman of the nobility, setting forth the superiority of the former doctrine. Where Habian was living at the time is a matter for conjecture, though it is on record that he was in charge of the Kyoto Chapter of the Order in 1606. It is possible that he had been living there for several years previously, since the Jesuits were in need of someone conversant with the language and customs of the court at the capital, to act as liaison with the nobility. In 1578 there were only two friars who fulfilled these requirements, and by 1592 one of them had died. Therefore it seems plausible that Habian had been chosen to take his place.

This hypothesis is substantiated by an historical record dating from 1706 of a debate which took place between Habian and a Buddhist priest at Kyoto in 1582. The account as given in *Samidareshō* (Selections for the Rainy Season) is as follows:

When Hideyoshi was staying at Yodo Castle, there was a carpenter called Nakai Hambei to whom he gave the new name of Shūridayū (Master Repair) because he pleased Hideyoshi so much. He was hailed as a master builder with the greatest skill in the world. A wicked rascal tried to trap him by sending Habian to him, but since Nakai was too busy [to receive him] he urged his mother [to listen]. Since his mother was a devotee of Buddhist prayers, she didn't accept his teachings and decided to summon a priest and have him debate [with Habian]. Thinking that it would be embarrassing if her plan failed, she invited Hakuo Chūi from Sijo Yanaginobamba and began the debate with Habian.

Habian mocked Buddhist teachings, saying, "The deity whom our sect reveres is a

buddha called Deus who appeared before anything existed in heaven and earth, and made the sun and moon, man and things; animals and birds; plants and trees, unto all things; and established this world and saved mankind. Hence, if we pray to this buddha, we cannot but be helped. All those now called gods and buddhas in this area are human beings. Sakyamuni was the child of Suddhodani; Amida was the monk Hōsō. Those called Amaterasu Omikami and Yawata Daibosatsu were both human beings. Can human beings save human beings? All that talk is nonsense. If you doubt it, look at this," and taking out three scrolls of the *Hokeykyō* which he had brought with him, he tore them in shreds and blew his nose with them, crumpled them up and threw them down and trampled on them. Then assuming an arrogant pose, he said, "If these were truly worthy things, I should be punished. If there is no retribution, they are waste paper which deceives people," thus abusing them unstintedly.

Hakuo listened with bent head from beginning to end, awaiting the time when Habian should have finished saying all he wanted to. Then, he said, "So that is what you say. If so, the Deus doctrine is according to that. If so, the Deus doctrine makes no sense. If Deus existed at the beginning of the world when there were no buddhas and if he made all things, why did he create evil rascals, poor people, suffering, disaster, and sick people? Say, for what purpose did he make them?"

As he accused him, Habian was stuck for an answer, and saying it was hard to awaken those sentient beings who had no bond [with truth] he was about to leave. But Hakuo, pulling his sleeve said, "Those words are the words of our buddhas. You hateful man!" and slapped him on the head, so he fled in consternation.*

According to Habian himself, his apostasy took place in 1605, the year in which he wrote the *Myōtei* dialogue. This date is untenable for two reasons. In the first place, the fervor and conviction of his arguments in favor of Christianity indicate no change in his beliefs; and second, it is a matter of record that he had his famous debate with Hayashi Sazan, the great Confucian scholar, on the subject of Christianity in July or August of 1606. Moreover, in 1607 the vice-provincial then in office presented to Honda Kōzukeno-Suke a book on Christianity written especially for the occasion by Habian. Anesaki also observes that there are one or two other MSS issued in 1607 which bear the marks of his style. It is quite natural that he should have desired to conceal the exact date of his apostasy as long as possible, for the sake of expediency. If we rely on his claim that he had spent 23 years as a Jesuit, we may conclude that he left the Order in 1609, a date which is confirmed by his own statement that he sought refuge under Okubo Chōan, who was governor of the Kyoto area between 1609 and 1613, in order to escape the persecution which was then being directed against Christians in the Osaka area. Japanese tradition, however, holds that he left Kyoto for Kyushu well in advance of his apostasy, which actually took place in Amakusa. It is possible that the latter account is nearer the truth, and that Habian was deliberately trying to cover his tracks by falsifying the facts.

Whether Habian left the Order on his own initiative or was expelled is a matter of speculation, but it seems clear that his apostasy was caused more by discontent at the treatment he received at the hands of the Jesuits than any change in his convictions. In the *Refutation* he explicitly states that the padres did not treat their converts as their equals and refused to promote them to the priesthood. It is undeniable that the Jesuits

* *Nihon Shisō Tōsō Shiryo* (Historical Date on Japanese Thought Conflicts) pp. 448-450. Edited by Washio Junkei. Tokyo, *Tōbō* Shoin, 1930.

never trained Habian for the priesthood, as that would have involved beginning the study of Latin at an early stage, and its continual use throughout his career. In his case it is quite clear that his talents were directed entirely toward the use of his native language.

By 1620 the *Refutation*, having received the official sanction of the government, seems to have become widely known, even among Christians, where it exercised a dangerous influence, according to Collado, who mentions it in a letter dated 1622, in which he gives among possible causes for the persecution of the Christians "the writings of a certain Fabian, apostate from the Jesuit Order, whose books are full of blasphemies against God, and who pretends to know the real intentions of the padres."

After 1622 all trace of Habian is lost to history. But his work remains as evidence of a brilliant mind with a satirical and trenchant wit and a phenomenal knowledge of both Japanese and Chinese classics. The same analytical powers which he used to such good advantage in the defense of Christian doctrines became his most powerful weapons in his refutation of those teachings. Let us now examine his arguments against Christianity, as presented in the *Refutation*, a summary of which is given below.

Summary of Arguments in *Refutation of Kirishitan Doctrine*

PART I

1. Christians say that there must be a creator who made all visible things.
2. This is no different from the Buddhist doctrine of birth and decay, the Shinto doctrine of creation by the three primordial deities of Japan, and the Confucian teaching that the world of visible phenomena appeared spontaneously from the interaction of Yang and Ying.
3. The Christians say their god is infinite, all-powerful, and omniscient, although invisible; he is the source of mercy and justice and all the virtues. But the gods and buddhas, being merely human beings, do not have these virtues.
4. The buddhas are not human, since their nature is intrinsically subsistent, indescribable, and ineffable. The gods, also, being variant manifestations of the buddhas, are also divine and eternal. For instance, Kunitokotachi-no-Mikoto existed before the world was created, so he could not have been human.
5. The fact that Japanese converts to Christianity have come to no good end is retribution for their mockery of the gods and buddhas.
6. If Christians consider Jesus Christ divine in spite of his being the child of human parents, then why aren't Sakyamuni and Hachiman Daibosatsu equally divine, in spite of having had earthly parents?
7. Christians claim their god is the source of all wisdom and virtue, while the Dharmic nature is without knowledge and virtue; and ask how human understanding can proceed from a source which is not wise or virtuous?
8. The Buddhist use of the terms "non-knowledge" and "non-virtue" does not mean the

lack of those virtues, but rather transcendence over virtue and knowledge. Hence the Dharma-nature is *beyond* the human traits of knowledge and virtue, or as Lao-tze says, "The Way is formless, colorless, and soundless."

9. Christians say, "How can human understanding be found in all phenomena if there is no source of wisdom and virtue?"
10. Many differing phenomena appear from disparate sources, such as blossoms from trees, but the noumenon remains the same. Virtue and knowledge are merely the vessels from which the noumenon takes its shape.

PART II

1. Christians say that although the *anima vegetativa* and *anima sensitiva* vanish after death, the *anima rationalis* survives to be punished or rewarded according to its deeds in this life.
2. The *anima rationalis* could not have been created separately from the creature, for all things consist inseparably of noumenon and phenomenon. According to Confucius, human nature is controlled by the Way, or Reasons. Buddhism teaches that mind, will, and consciousness are the controlling forces over man's deeds.
3. It is unreasonable for a god to punish or reward men for deeds in this life, whereas even great Chinese emperors blamed themselves for all crimes committed in their realms, and personally made atonement. A god who condemns numberless beings whom he has created to eternal suffering cannot be considered a god of mercy and compassion.

PART III

1. Christians say that their god created countless heavenly beings called angels, one of whom sinned by aspiring to become god. When he persuaded one-third of his fellows to join him in a rebellion against god, they were all banished to the lower regions and became devils.
2. If the Christian god was omniscient, why didn't he know when he created the angels that they would commit sin? If he created them with this fore-knowledge, his action shows the greatest meanness. If he was omnipotent, why didn't he make them so they could not sin? Perhaps he blundered.

PART IV

1. Christians say their god created a couple called Adam and Eva and placed them in a beautiful garden, prohibiting them from eating apples. When the devil succeeded in tempting them to disobey this command, they were condemned to eternal punishment.
2. The eating of a certain kind of fruit which is prohibited is hardly sufficient to warrant eternal suffering in hell. Even the strictest sect of Buddhists do not forbid such a trivial thing. The gods and buddhas were willing to take human form for the salvation of mankind, but the Christians' god did not protect his creatures against the temptations of Lucifer, but rather seemed to relish their downfall. If he knew that Adam was going to break the law, why didn't he mercifully prevent him from doing so?

Part V

1. Christians say that although Adam and Eva wanted to atone for their sin, they could not, since they were finite beings, while their guilt was infinite, since it was an offense against God. In order to show his omnipotence, their god promised to appear in human form and perform expiation for their sin.
2. It was a foolish blunder to make imperfect creatures and then try to patch them up. How much better it would have been to make perfect creatures from the beginning.
3. If human beings, though finite, can commit infinite sin against god, then why can't they do infinite penance to atone for it? Does their god take account only of evil and not good?

Part VI

1. Christians say, "Jesus the son of God was born at Bethlehem to the unmarried couple Joseph and Maria about 5000 years after the creation of the world. After living in this world 33 years he was reported to the authorities by one of his own group and died on the cross. Thus he did penance for the sin of Adam and Eve."
2. If it took 5000 years for the atonement to be completed, what became of all the human beings who died unredeemed in the meanwhile? Not to provide a means of salvation for them was hardly fair.
3. The chronology is also strange. According to Christian records, the world has existed only 6600 years, far less than the traditions of China and Japan would indicate.
4. The virgin birth is contrary to nature and therefore a violation of the Way.
5. The claim of Jesus that he was lord of heaven and earth justified his execution, and those who follow him should be similarly punished for their heretical beliefs.

Part VII

1. Christians obey ten laws called commandments which state that (1) their god must be revered above all others (2) his name must not be spoken disrespectfully (3) they must perform services every seventh day (4) they must respect their parents (5) they must not steal (8) they must not libel others (9) they must not lust after a neighbor's wife or husband (10) they must not covet others' property.
2. When they are baptized they receive a new name during a ceremony in which they hold a lighted candle, taste salt, and have water sprinkled on their heads. Thus they are cleansed of their sins by the merit of the blood of Jesus which flowed from the Cross.
3. Except for the first, the Buddhist Five Admonitions are the same as these commandments. This first commandment threatens our nation and the Imperial Way by placing the will of their god above the commands of our fathers and our lords. This undermines the Five Confucian relationships, and begets treason against the Imperial Line, with Amaterasu, Ugaya Fukiaezu and Jimmu. To attack Buddhism and Shintoism will undermine the government. The Christians seem to intend to usurp Japan, as they have the Philippines, by converting the people to their religion.

4. Christians are so fanatical that they welcome death. To extirpate them is necessary for our country's survival.
5. To insist that only those who have been baptized can be saved is narrow and selfish.

Miscellaneous Comments

1. The behavior of the padres is extremely arrogant toward each other and their converts, even while they extol the virtue of humility. For example, Calvario and his followers made an attack upon a rival church at Macao.
2. The padres do not treat Japanese as their equals.
3. They favor people of wealth and ignore poor people in distress.
4. Their relations with women are not always above reproach.
5. The institution of confession condones wrongdoing by granting pardon merely for telling of the crime.
6. Their belief in miracles occurring at martyrdoms is not justified by the facts. But St. Nichiren's miraculous escape from execution is a well-known historical fact.
7. When a Christian denounced the writer to the authorities as having formerly been a believer, he thought it expedient to retire to Chügū, where he remained in hiding for some time.

Even making allowances for the strong nationalistic bias of the author, which is clearly revealed in the statement, "The Christians seem to intend to usurp Japan, as they have the Philippines, by converting the people to their religion", and his personal ambition, shown by his complaint that the padres did not treat the Japanese as their equals, may there not be some justice in the claim that the missionary movement has sometimes been mixed with political motives, and the attitude of some missionaries has been arrogant and superior? It may be well for us to take heed to this warning, lest we produce thousands of "graduate Christians" like Habian himself.

It is a source of pride to us to present this study of the relation between the Japanese Christian and his family, written by a Japanese Christian and edited by David Van Dyck, United Church evangelistic missionary stationed in Yamagata Prefecture.

Christianity Confronts the Japanese Family

TAEKO OBARA

Translated and edited by David Van Dyck

The traditional family system, characterized by feudalism, ancestor worship, and other mandatory religious rites is still the main barrier to Christian evangelism in Japan. Individual choice and personal freedom in matters of faith and sacrament are simply not an open option across wide areas of traditional Japanese society. It must be hard for a western Christian to grasp the implication of that statement. In traditional Japan, family, community, and nation are supreme. Non-Christian Japanese know nothing of an almighty, personal God. They do not believe in any over-arching, divine Idea, nor in a supreme First Cause. In the place of God stands the "web society", with its time-hallowed demands.

Role of the Family

When a man becomes a Christian, the other members of his family are the first to react or to respond.

In this country, the dominant family system derives from feudalism and from Confucian ethics. Within this pattern loyalty to one's parents and to one's husband is central. Father and child, husband and wife, brother and sister, lord and subject, teacher and pupil, the old and the young—all of these relationships involving duty and privilege are carefully defined. Beyond this, there is no high court of appeal. There is no transcendent idea of righteousness or of love. There is not the slightest concept of a Living God who stands above and beyond the "web society". Free personal choice is not an option because the western idea of "individuality" does not exist. It is taken for granted that everyone will conform to the demands of the community.

There is always the danger of tyranny in such a system. People subordinate within the system, being without freedom, are not likely to develop much of a sense of personal responsibility. There is no concept of basic equality. There is no high respect for human personality. A girl may become a heroine who says, "Because my parents are in need, and because of my loyalty to them, I will sell myself as a prostitute."

In recent decades a militaristic government exploited the family system for its own totalitarian ends. For example, in 1942, at the height of Japan's war in the Pacific, the Office of Education issued a pamphlet in which reverence for the spirits (*kami*) of animistic Shinto was encouraged. Ancestors were to be venerated. Young people were urged to

follow the guidance of their elders when choosing a wife or husband. The feminine virtue of threefold obedience was endorsed. "Obey thy parents. Obey thy husband. When thy husband dieth, obey thy son."

In one sense, this entire pattern has now been relegated to the dusty archives of history. Since the War the new Constitution promulgated by General MacArthur gave to Japan the opportunity of making a fresh start. In Section III of the Constitution it is clearly stated that "all of the people shall be respected as individuals." (Article 13) "All of the people are equal under the law and there shall be no discrimination in political, economic, or social relations because of race, creed, sex, social status, or family origin." (Article 14) "Freedom of thought and conscience shall not be violated." (Article 19) "Freedom of religion is guaranteed to all." (Article 20)

But customs of family life are slow to change. The villages especially tend to be conservative. Many people live so close to poverty that they dare not break the traditional patterns. In such an environment, anyone who becomes a Christian is felt to be a square peg in a round hole. He is a misfit, and worse than that he poses a threat to the time-honored patterns of communal security. The Christian can no longer worship his ancestors. This brings disgrace not only upon himself, but upon the entire circle of the family. If the convert becomes bold enough to attempt to persuade his parents to accept the new faith, he has violated the demands of filial piety. Although the law guarantees his right to "religious freedom", there are many subtle pressures which society may bring to bear. The new convert may not be free to choose his own marriage partner. If the Christian believer is a young woman, it may be difficult, if not impossible, for her to participate in the life of the Church after she is married.

Religion in the Family

Religion and family loyalty, patriotism and community responsibility were closely related in traditional Japanese life and thought. The family as a unit took part in many rites and observances. There was no room for personal choice, decision, or commitment.

Ancestors of family and of state were worshiped in a faith that stood for loyalty to one's community and heritage. The solitary Christian who refused to light a taper, present an offering, or chant a prayer on the occasion of the death of one of his parents was asking for serious trouble. The annual holidays and shrine festivals—time of corporate worship for the entire community—presented a similar problem.

It is important to remember that the religions of Japan are not mutually exclusive. A family will pray at the Shinto shrine and in front of the "god-shelf" in the home for worldly blessings. The same people will take part in Buddhist memorial service for the dead. At the midsummer Festival of the Dead they will go both to the temple and to the Shinto shrine. A major objection to Christianity is its uncompromising claim, "Thou shalt have no other gods before me... Thou shalt worship the Lord thy God, and him only shalt thou serve." The non-Christian Japanese can make no sense out of our claim to an exclusive faith. One person said, "We do not care if a man becomes a Christian as long

as he does not give up his services at the altar and at the 'god-shelf'."

By this time there are many second, third, and even fourth generation Christians in Japan. With such people in mind, we must raise the question, "In what sense, and to what extent can Christianity itself be a 'family religion'?" The values of an emerging Christian tradition on the one hand, and the centrality of personal decision and commitment on the other must be kept in balance. Japanese Christians want to know what constitutes a truly Christian home.

Feeling toward Christianity

There are a number of other attitudes toward Christians and toward the Church that are prevalent in certain areas of the Japanese community:

1. A feeling, stemming from the centuries prior to the Meiji Restoration of 1868, that a man who becomes a Christian somehow betrays his nation and his own heritage.
2. The feeling, fostered by the militarists of pre-Occupation days, that Christianity is hostile to the Emperor system.
3. The God of Christianity is thought to be something foreign, a God perhaps for the western world, but hardly relevant to the sons and daughters of Nippon.
4. Some think of Christianity as an ascetic religion, and that one who becomes a Christian is automatically out-of-step with the rest of the community. Movies and novels have sometimes portrayed Christians in this light.
5. There is a widespread feeling that the Christian faith is unrelated to the problems of daily life. It may have something to offer to the intellectuals and people of leisure, but there is nothing in it for the common man.

What Can We Do?

In combatting the evils of feudal family life, the starting point for reform and for more effective evangelism may well be the new Constitution and the revised civil law. Much needs to be done in terms of interpretation, education, and persuasion. Enlightened Japanese realize that the country must change. Many aspire to the democratic way of life. Again and again, we must remind them of the spiritual roots of democracy, and especially of those values which derive from the Hebrew-Christian tradition. A plant will not bear fruit apart from its roots. As we interpret the old in the light of the new, we should be able to say in the name of Christ, "Ye have heard that it was said by men of old time . . . but now I say unto you . . ."

What is to be the Church's response to the colorful festivals, the pageantry, and the annual celebrations of the Japanese calendar? Many of these have elements of paganism which are incompatible with the Christian faith. Those advocating the *via positiva* would say, this is all part of Japan's God-given heritage. Take the rite, baptize it, Christianize it, try to retain all that is not anti-Christian. But Japanese churchmen live at close quarters with their heathen neighbors. Barthian theology (wholesome in many of its aspects) has

inspired within them a fear of religious syncretism which makes them hesitate to have anything to do with such practices. There are those who would say, have nothing to do with any celebration or rite that has pagan implications. But Miss Obara suggests,

We cannot take part in celebrations where the sponsorship is clearly religious, as in the case of shrine or temple festivals; or when they involve idol worship, incantation, faith cures, or other superstitions. If the festivals have a common human orientation, if they are related to birth, to growing-up, or to death, we Christians should make use of such occasions as opportunities to clarify the Christian meaning of faith. But since heathen elements are difficult to eliminate from the ceremonies related to death and the dead, we have to be very careful. It is not enough to change only the outward forms.

Noh Play on Biblical Theme

An original Noh play on a theme taken from the Bible was presented in Tokyo as a special program commemorating the 20th anniversary of collaboration between the poet Zenmaro Toki and Noh performer Minoru Kita in the production of experimental new Noh plays. The play, which is entitled *Shito Pauro* (The Apostle Paul) is based on passages taken from Chapters 7, 8 and 9 of The Acts of the Apostles.

The first part tells the story of Saul who, as a Pharisee, persecuted Christians, but was blinded by the sight of the resurrected Christ when he was on his way to Damascus with some Christian prisoners. Next follows the episode in which Ananias, sent by God to seek the blind Saul, heals his eyes and leads him into Christian belief.

The latter part of the play shows Saul after his transformation into the Apostle Paul. The performer is seen in a different costume with a cross affixed to his head-dress. The dance portion which is the high point of every Noh play, depicts Christ's crucifixion and resurrection, and the Noh ends with Paul starting out on his journey as Christ's apostle. The traditional style of costumes and mask were used throughout the performance.

This is the third article in the series on the problem of the outcasts of Japan, the first of which appeared in April, and deals with the development of the emancipation movement.

Respect — Not Pity

EDWARD DAUB

Outcasts (特殊部落民) of Japan, unite! Oh, brethren, who have been tormented for so long, many efforts on our behalf have been made in the past half century. Yet all these efforts, made both by ourselves and by others, have borne no fruit. Is this not a punishment for the fact that all such efforts have always profaned and blasphemed humanity? When we consider that all such actions, while seeming to have pity on humanity, actually led to the corruption of many of our brothers, it is inevitable that a movement emerge from among ourselves of those who seek emancipation by means of showing respect for mankind.

Brethren, our forefathers were men athirst and active in the cause of freedom and equality. They were the victims of a detestable class system: manly men martyred by their work. In return for skinning the hides of animals, raw human flesh was stripped away; for severing animal hearts, warm human ones were torn in two; they were even spat upon in derision. But even during that accursed nightmare, the proud blood of their humanity did not run dry. Yes, and now we have inherited this blood, and the day is at hand when humanity shall replace God. The time has come for the victim to hurl back the stigma branding him. The time has come when the martyr's crown of thorns will be blessed. The time has come when we can be proud that we are *eta*.

We must not disgrace our forefathers nor blaspheme our humanity by servile words and cowardly deeds. We, who know how chilling the coldness of society can be and who know what it really means to have pity for humanity, shall both pursue and praise the presence of warmth and light in the world of men.

The *Suiheisha* is born. May there be warmth in the world and light among men.

Showa 11, March 3. *Zenkoku Suiheisha**.

The Levellers of Japan

Saiko Mankichi, one of the founders of the *Suiheisha* movement, read the above declaration at the inaugural meeting of the movement at the Okazaki Public Hall in Kyoto before some 2000 delegates assembled from all over Japan. He himself had pencilled the first draft on a cold February day, while sitting atop the clothes-drying platform of a house of prostitution in the Shimabara area of Kyoto, where he was employed as a worker by the Kyoto Gas Company.

Saiko, together with two friends from his native village in Nara Prefecture, had published a pamphlet the previous year, *For a Better Day* (良き日のために), which led to discussions with other young men who were already active in their own areas. His friend, Sakamoto Seichiro, proposed the title *suiheisha* (水平社) or "levelling association," which bears a marked resemblance to the title born by one of the radical democratic revolutionary groups in 17th century England, the Levellers. Sakamoto does not seem to have known of

* Quoted in *Buraku*, ed. Asahi Newspaper Osaka Shakaibu, p. 219.

them when he chose this title.* Their flag had a black background, denoting the darkness of this world, contrasting with a blood red crown of thorns at the center, symbol of martyrdom derived from Christ's crucifixion on Golgotha. The flag itself was tied to a green bamboo pole cut sharp like a spear, making a symbol both tragic and ominous. Perhaps the spear was meant to convey the depth of determination that characterized the one main policy of the *Suiheisha* movement, that of *tetteiteki kyuudan* (徹底的糾弾), which meant a thorough-going condemnation and accusation of anybody who might show in word or act an attitude of contempt for the former *eta* or so-called *tokushu buraku* people.

Following the March inaugural meeting of the *Zenkoku Shinheisha*, local groups began to form, beginning with a gathering of 500 in the Tanaka area of Kyoto on April 2nd, and from there spreading to other parts of Kyoto, to Mie, Saitama, Fukuoka, and Osaka Prefectures, and to the little rural *buraku* of Kobayashi in Nara Prefecture, the scene of the first violent action arising from the policy of *tetteiteki kyuudan*.

This particular incident was headlined by a local newspaper, "Buraku people attack school en masse carrying plows, hoes, and clubs." It happened on the 14th of May, a local festival day. The people in Kobayashi *buraku* were resting from their work of making straw sandals when word reached them that a group of children from the *buraku* who formed a segregated cleaning detail at the local school were taunted and called *eta* by their classmates. The *Suiheisha* group investigated, and on the following day went to the principal, only to find him very evasive. A mass meeting was called and the decision made to enter into negotiations with the school and local authorities. On the 16th, while pressing their questions, harsh words from a member of the village council touched off an explosion of resentment which led to their beating up the principal and others.

At the time of this incident, although *buraku* children were attending the local village school, their seats were segregated, their wash-basins and tea cups were kept separate, and when on cleaning duty, they were assigned jobs only with other *buraku* children. In Nara-ken there was an organization, the *Kyofukai* (矯風会), the purpose of which was the improvement of the morals of *buraku* people, and which included among its some seventy-four rules for their behaviour the following: "Do not loiter after 11 o'clock at night in summer or 9 o'clock in the winter."** This was after fifty years of "emancipation" following the Meiji Government declaration in 1871. What was done, if anything, during those years?

From *Eta-seibatsu* to *Kome Sodo*

On August 28, 1871, the Meiji Government declared that the name *eta* and *hinin* were to be abolished, and that both their status and their occupations were to be included within the commoner class. Former *eta* were often referred to as new commoners, *shinheimin* (新平民). As a consequence of this proclamation, the *shinheimin* lost their monopoly on

* *Buraku no Rekishi to Kaiho Undo*, ed. Buraku Mondai Kenkyujo. p. 220.

** *Buraku*, p. 26-30.

their traditional occupations, and the government gained the right to both tax and conscript them, not exactly a fair exchange. There had been suggestions within the Tokugawa government during its waning days that emancipation of the *eta* be accomplished by giving them undeveloped land for farming, or raising cattle. There was a further suggestion that the government lend them money to develop leather and shoe-manufacturing industries*.

The Meiji Government did not attempt to implement any of these ideas. Though payments were made to the members of the former *samurai* class, none were made to the former *eta* class. Considering that the Meiji government did not make any major changes in the feudal structure of Japanese rural society, leaving the landlord-tenant pattern as it was, in order to be assured of adequate income, it is difficult to see how the government could have given land to the *shinheimin* without causing great unrest in the rural areas.**

In fact, during the years immediately following the government proclamation, there were sporadic outbursts in the rural areas against that declaration. The most severe of these riots occurred in 1874 and is commonly known as *eta seibatsu* (穢多征伐), in which twenty-nine *buraku* men and women were killed and over three hundred houses smashed and burned. However, these riots were not only protests against the new status granted the former outcasts, but against other government policies as well, such as military conscription, taxes and school assessments. Thus, in the riot mentioned above, almost a hundred houses of police and government officials as well as seventeen schools and two temples outside of the *buraku* areas were burned or smashed.

But there is evidence that conflict arose in many villages because the former *eta* accepted their new commoner status by refusing to perform any longer the despised tasks that were their lot in the village, such as driving away beggars, catching criminals, and disposing of dead animals. The villagers branded this as arrogance and refused to sell to them or grant them permission to cultivate land or gather wood from the mountain slopes that belonged to the village.*** The failure of the government to produce any concrete policies for implementing the declaration of commoner status to the *eta*, and the failure to improve the lot of the whole commoner class both militated against any real improvement in the life of the *buraku* or any significant change in status.

At the turn of the century, certain movements were started among *buraku* people designed to eliminate the prejudice against them by improving themselves both culturally and economically. The first to be formed was the *Bisaku Heiminkai* (備作平民会) in Okayama-ken under the leadership of Miyoshi Ihei; and as the title suggests, the purpose was to prepare the way, to lay the groundwork, for their acceptance as equals in society at large. Miyoshi defined their task as follows:

Though we have been indignant at the coldness and cruelty of society, we have not devised the means for overcoming that coldness and cruelty. It is as though we discussed a flood without mentioning that the dikes were not strong.

Therefore, we look forward to a program where we will first purge our own society of

* *Kaiho Undo*, p. 130.

** *Ibid.*, p. 131.

*** *Ibid.*, pp. 133-137.

its deep-rooted evils from within, and then moving out, will attempt to express to society the sad melancholy in our hearts. We shall mold our fellows into one unit, and in the solidarity of our common cause, improve our public morals, instill morality and encourage vocational training. If by these means we strengthen the foundations of our independence, and then face the world beyond, urging and pressing for their self-examination, all without ceasing, how can our purpose be thwarted?*

The *Bisaku Heiminkai* was founded in 1902, and within the first year reached a membership of four hundred.

In 1903 a meeting was held at Hamadera in the Osaka area at which twenty four men gathered from Osaka, Kyoto, Nara, Wakayama, Hyogo and Okayama to discuss the formation of a nation-wide movement, to be organized as the *Dai Nippon Dobo Yuwakai* (大日本同胞融和会), a national brotherhood for reconciliation. The central figure in this movement was Nakano Sanken of Izumi-kita gun in Osaka, and he received backing and support from the *Mainichi* and *Asahi* newspapers in Osaka, together with local newspapers in Okayama, Hiroshima, Fukuoka, Shimonoseki, and Wakayama.

On July 26th of the following year, the inaugural meeting was held at the Osaka YMCA, with some three hundred representatives attending. The main purposes of the brotherhood were formulated at that time, and they indicate the direction taken by the progressive leadership in the *buraku* prior to the *Suiheisha*. These goals were: (1) the cultivation of morality; (2) the correction of customs and habits; (3) the encouragement of education; (4) concern for sanitation; (5) the development of men of ability; (6) inculcating the virtues of industry and thrift; (7) the promotion of productive industries.**

Along with these assorted movements for reconciliation, there were a scattered number of incidents during the period of the First World War in which resentment at and resistance to discrimination were expressed. However, the one great explosion that shook the nation was in connection with the rice riots, the *kome sodo*, that began with the protest of several hundred wives of fishermen in Toyama Prefecture, but required government troops to restore order in Kyoto, where shops were broken into, rice bales carried out into the streets, and rice scattered all over the streets like snow.***

During the first six months of 1918 the price of rice rose steadily from 20 sen per 1.45 kg. to 37 sen, and in August it spiralled to 51 sen by the tenth of the month. An unskilled laborer's daily wage ran between 50 and 70 sen; an apprentice shoemaker was making only 5 yen a month. When word of the Toyama protest reached the *Sujin-chiku* (the Uchihama area just east of Kyoto station), many were near starvation, and a pamphlet soon appeared calling for a meeting on the 13th at one o'clock at Ichinohashi on the Kamogawa. But the people couldn't wait for the 13th, and on the night of the 10th a crowd appeared beating drums and shouting, "*Komeya o tsubusu!*" (Smash the rice-shops!).

At the shop first attacked, they managed to break through a wall reinforced with heavy rice bales, and when the owner called the police, he was told to bring the price down to

* Quoted, *Ibid.*, p. 149.

** *Ibid.*, pp. 152-153.

*** *Mainichi Shinbun*, Kamogawa Series No. 85.

30 sen as the only way out. The mob cheered, and some turned on a succession of other stores, gaining a series of concessions until they were disbanded by the police about midnight.

The following day riots erupted in other parts of the city, at the Sanjo-chiku and among the weavers in Nishijin, and most violently in the Yosei-chiku near Kyoto University, where a rumor broke out to the effect that one dealer, while making a concession in price, had murmured that all who could not pay 50 sen should die. Boulders and battering rams were wielded, the store broken into and rice scattered about the streets. Around ten o'clock troops came, closed off the area, entered with bayonets fixed, and arrested every man they found on the streets.*

As a consequence, the Diet included an item of 50,000 yen in its budget in 1920 for *buraku* improvement, following a survey of conditions in 1919, the first appearance of such an item in the national budget, though certain prefectures had adopted such programs as early as the 1900's. Miyoshi Iheiiji became an advisor to the government, and the government began organizing conciliation groups (融和団体), beginning with the Okayama-ken Kyowakai (岡山県協和会), followed by the Shinano Dojinkai (信濃同仁会) in Nagano, and the Hiroshima Kyomeikai (広島共鳴会).

Such conciliation groups can be found today in many areas, headed usually by a man from the *buraku*, employed as a government official to promote good will and improve conditions in the *buraku*. However, it was efforts such as these and those of the *buraku* "self-improvement" societies that were severely denounced in the opening phrases of the *Suiheisha* declaration, "seeming to pity humanity, but leading to the corruption of many of our brothers." Saiko, the writer of that declaration, is said to have written on the title page of his pamphlet, *Yoki Hi no Tame*, these lines from Gorki's play *The Depths*: "Man is not meant to be pitied but to be respected."**

Tetteiteki Kyudan

Actually, no one ideology or philosophy was common to those who formed the central core of the *Suiheisha* movement. There were anarchists, bolshevists, religious humanists, and nationalists, bound together mainly by the action policy of *tetteiteki kyudan*. That policy did not necessarily result in violence. In many cases all that was necessary was for the accused to make a public confession or apology, and it was often the refusal to do so or the attempt to call in police that led to the beatings for which the wider public came to fear the *Suiheisha* movement. In 1922 there were sixty-nine incidents, in 1923 one thousand one hundred and eighty two, and a little over a thousand in the next two years as well. Many were settled by the printing of a public confession in the newspaper, or by allowing the *Suiheisha* to distribute copies of such a confession. One such confession, dated October 18, 1923, reads as follows:

With all respect, I humbly admit that I am without excuse before His Majesty the

* Kamogawa Series No. 86.

** *Buraku*, op. cit., p. 65.

Emperor in that I ignored the Imperial Edict of His Majesty, the Emperor Meiji, proclaimed on August 28th in the fourth year of his reign, by voicing discriminatory words, and I humbly apologize both to the Emperor and to his subjects in the *Suiheisha*.

I have been moved by the noble teaching kindly proffered me by the members of the *Suiheisha*, and though but a trifle, express to them my gratitude.

My fellow citizens throughout Japan, should there be any among you who harbor mistaken prejudices such as I did, I pray that the day be hastened when your prejudice shall vanish.

Please awaken to the fact that man is not meant to be pitied but to be respected.*

As we find suggested in the text of this public apology, there were those who based their accusation on the Imperial Edict and demanded that apology be made to the Emperor, as well as to his subjects. They were not anarchists or Marxists but patriots in search of full status as Japanese citizens. How prevalent that motivation was in the *Suiheisha*, it is difficult to judge, but at the *taikai* (general assembly) of the Kanto area *Suiheisha* in February, 1924, a statement was adopted which firmly rejected any alignment with any particular party or group. It affirmed their love for the motherland, their hope for the rapid construction of the holy nation, the disappearance of all strife from among men, a national body of glorious splendor and endless good fortune for the Imperial House.**

That such a statement was adopted is indicative of the struggle within the *Suiheisha* between those who merely wanted equality as subjects of the Emperor with no radical ideology and those who wished to tie the *Suiheisha* movement in with the class struggle of Marxist thought. From 1925 the central committee of the *Suiheisha* was dominated by the so-called *seinen domei* group of the Osaka area together with the Kyushu *Suiheisha*. At the 1925 *taikai*, Matsumoto Jiichiro of Kyushu was elected moderator, and the *seinen domei* proceeded to propose a declaration that would place the *Suiheisha* within a Marx-Leninist framework. The proposal called for a shift from action against particular incidents of discrimination to a broad attack on the forces that maintain discrimination, by joining with labor and the propertyless masses in their battle with monopoly capitalism and its political power. The proposal was not adopted.

One example of the action of this more radical politically-minded group is the protest against discrimination in the army in Kyushu in the early months of 1926. As a consequence Matsumoto was sentenced to three years' imprisonment at hard labor. He is reported to have written to a friend upon entering prison words to the effect that their struggle sounded an alarm to awaken all soldiers to the fact that the army existed solely to guard the interests of the bourgeoisie, for it was only by fighting for the human rights of all soldiers that discrimination towards their own number could be abolished.***

The conflict between factions within the *Suiheisha* became more and more severe until in 1928 only one hundred and two delegates attended the *taikai* in Kyoto, and the meeting was disbanded by police on the second day when the group led by Hirano Shoken refused to recognize the meeting as an official *taikai*. There are many pages concerning this con-

* Quoted in *Kaiho Undo*, op. cit., pp. 239-240.

** *Ibid.*, pp. 244-245.

*** *Ibid.*, pp. 251-252.

flict in the official publication of the *Buraku Mondai Kenkyujo*, but they read more like a manifesto than a considered historical record. The author revealed his own orientation rather clearly when he commented on the policy proposed by the *seinen domei* in 1925 as follows:

Truly, this was an epoch-making policy struggle for the *Suiheisha*. For the first time in the *Suiheisha* movement, a firm theoretical foundation was laid; the direction of unity with the class movement of the proletariat was clearly put forth.*

Statements such as that, and there are many more, make one a bit wary as to just how objectively the historical evidence is being handled in the record at hand. It is most disturbing to find undocumented statements with vague origins, and statements that are merely quotations from somebody's recollections of events decades ago used as historical evidence. For one with little background knowledge of Japanese history it is hard indeed to sift the evidence with any degree of confidence.**

But whatever the facts of the matter, the main impact of the *Suiheisha* movement on society came from the many local disturbances that derived from the policy of thorough-going accusation of all acts of discrimination. It is true that such a policy has caused many people to harbor deep fears toward the *buraku* people, a negative consequence of large proportions though one should question whether such fears derive solely from the *Suiheisha* and do not have roots that go back much further. Furthermore, in the years following the *kome sodo* and inauguration of the *Suiheisha*, government expenditures for improvement of conditions in the *buraku* increased markedly, not out of the kindness of their hearts, but to avert the dangers attendant upon *buraku* unrest. In Kyoto a settlement house was established in a night school in the Sanjo *chiku* the year following the rice riots, in Sujin and Yosei (Uchimura and Tanaka) the next year, until now there are settlement houses and clinics in each of the eight areas in Kyoto. Only the threat of unrest seems able to break through the indifference of bureaucracy.

The Kaiho Domei

The post-war movement for emancipation began in Kyoto on February 19th, 1946. In 1955 the name *Kaiho Domei* (解放同盟) was adopted and headquarters moved to Tokyo. Matsumoto Jiichiro is chairman and now a member of the House of Councilors, elected as a representative at large. The movement has avoided the old policy of *tetteiteki kyudan*, though every so often there are reports of spontaneous action against discrimination in local areas.

The movement policy adopted in 1951 was characterized by the expression *sabetsu gyo-sei hantai toso* (差別行政反对闘争), i.e. the struggle against discriminatory administration,

* *Ibid.*, pp. 246-247.

** The only sources for this article are those mentioned previously, and while the newspaper articles might be thought of as an independent source, they seem to derive their information from the books quoted. I would appreciate critical comments from those who are students of Japanese history who might be able to point up the distortions that may attend the way I have interpreted the evidence available to me.

sometimes referred to as "the appeal of three million." (三百万人の訴え). In 1957 a shift occurred to a policy defined as that of "confrontation with monopoly capital, which divides and exploits the property-less masses by skillfully manipulating the remnants of feudalism in Japanese society."* They believe that the continuing existence of discrimination is due to the *bunretsu shihai seisaku* (分裂支配政策) of the ruling classes, the idea being that the economic powers which rule Japan are able to exploit the farmers and workers by keeping *Buraku* in poverty, and preventing their alignment with other common people by fostering prejudice. Their argument leads to the conclusion that there can be no emancipation for farmers and laborers so long as the *burakumin* are left at the very bottom. This shift has been called the policy change from the appeal of three million to the movement of ninety million, meaning the masses of Japan.

This partly explains the great emphasis found in their articles on the history of the *buraku* where they deny any great importance to the religious or occupational factors involved, and insist that the *buraku* are clearly the products of political manipulation. It is hard at times to give credence to some things that are said because the data often seem forced to fit the Marxist interpretation of history. However, certain judgments ring strong and true, and the one frequently expressed, namely, that poverty and discrimination form a vicious circle, is beyond question. There are immediate needs that must be met by charity now. However, unless we affirm both in spirit and action the *Kaiho Domei* conviction that opportunities for work are necessary in order to break that vicious circle, the Marxists will be right in their accusation that religion is an opiate.

* *Buraku*, op. cit., p. 201.

REFORMED THEOLOGICAL CONFERENCE

The Fifth Reformed Theological Conference will be held on Friday and Saturday, March 10 and 11, at the Osaka Christian Center.

The theme of this year's meeting will be "Calvin's Doctrine of Election." Papers and discussion will center about the Biblical derivation of the doctrine, modern theological reformulations, and the relevance of this concept to ethics, evangelism, and missions.

Dr. John Mackay, president emeritus of Princeton Seminary, has been asked to give one, and possibly two, lectures on the program.

Registrations and room reservations in the Christian Center are being handled by the Rev. Woodward D. Morriss, 106 Asahi-machi, Toyohashi-shi, and ought to be in his hands well before the end of February.

The Conference in the past four years has brought together participants of many different backgrounds for very profitable study, fellowship, and renewal, and again this year extends an open invitation to all interested persons.

The 1961 Planning Committee:

Alice E. MacDonald

Woodward D. Morriss

James Phillips

Leonard Sweetman

Gordon J. Van Wyk, *chr.*

The IBC missionaries in the Kansai area were privileged to hear Dr. Kraemer give the following address at their autumn conference. Since the topic is so pertinent to our present situation, we felt his ideas on the subject should be shared with all our subscribers. Being a transcription from a tape recording of his speech, it has much of the effect of his living voice.

The Mission of the Church and the Role of the Missionary

HENDRIK KRAEMER

The fact that you have chosen this subject indicates that we are wrestling with quite a new situation and problem. You can always follow two ways when speaking of the mission of the church apart from the role of the missionary. You can begin with theology, which is the method beloved in Europe, and end with a few practical suggestions, but not too many! Personally, I prefer to begin on the earth and try to reach a bit in the direction of heaven—that is theology. Therefore let us begin situationally, for we must find out where we are before we can see what to do. If we begin with fundamentals, we bury the facts so that they cannot breathe. So I want to begin with some facts.

The subject of the mission of the church began to be discussed before the war. But at that time it was largely an internal question of how to define the Christian message, as well as Christian missions, which were still largely being carried on under Western agencies. We had an internal quarrel and disturbance over this question within the Christian world, particularly the world which was deeply committed to the mission of the church. There were varying definitions of what missions should be, some of them quite different from the original impulse, as became evident in the eighteenth century when modern missions began. At that time missions were a dynamic movement of a small minority who were awakened to the fact that the world had been opened up by the activities of the Western powers and had concluded that the evangelization of the world was one of the primary functions of being a genuine Christian—not necessarily of the Church, for these people did not think in terms of the Church mission. The personalities of that period showed an outburst of reserveless missionary dedication unique in the history of the Protestant church and except for isolated cases in the history of the Catholic church, unique in Christian history. The churches were dead as a nail, and even opposed the missionary enterprise with theological arguments. Witness Cary's debate with his own church. In my opinion, we are facing a period in history when the same call comes, to the Christian church but in this case, in a world enormously more difficult and complicated than the world of those pioneer days. We are facing a period in which a deep new grasp of the world and the missionary situation and the place of the church in it are at stake and the result will depend on how

far our missionary dedication extends and how far Christians respond to the challenge. But entirely different forms must appear. The pioneer methods have been tamed into static forms and are no longer vital.

After World War I the leaders of the Christian missionary enterprise as embodied in the International Missionary Council felt a distinct optimism. The war had ended. Now would follow reconstruction and a new period of missionary activity in which we would enter into new relations with the so-called "younger churches", which had come of age and were now autonomous. But there remained a great question of simple missionary strategy. What should be the relationship of these younger churches to the Western church? They were no longer the object of our missionary program, but a factor, an element, with which we had to co-operate. This was the main problem discussed at the 1947 conference in Toronto, where the splendid formula of "Common obedience in partnership" was invented to kindle our imaginations.

But now I must revert to world history, because God often rules the church by the events in the world. In our thought of world history we often forget that fact. God often does many things that have more significance to the church than what is happening in the church itself; and it seems to me that much of what happened on the level of world history immediately after the war was of this nature. We have never gone through such a revolutionary period. I could give you many examples to illustrate my point, but I will give you only one. During my stay in Indonesia when it was a colony of Holland, serving in a missionary context, I was always a fighter for the recognition of the deep and dynamic significance of the nationalistic movement. It was one of my duties to open up the eyes of the missionaries as well as those of the government to it. I pleaded even in the '20's for independence, being a very lonely Dutchman indeed. I got the name I deserved for being a defeatist. But I nevertheless kept saying to my friends the missionaries, "You may see it or not, but the world is approaching a revolutionary point. The West will not remain the superior, the natural leader, of the East very much longer. That time is fast disappearing. If we do not prepare for revolutionary but peaceful change that is conducive to the moral and material welfare of those people who then enter a new period there will be catastrophe." It was a bit too much to ask a colonial government to agree with me, although colonial governments are not so black as Kruschev would have us believe! I remember when I was in Holland under the German occupation a group of us often met and said, "What shall we do about the colonial problem after the war?" for we were confident that Germany would be defeated. Then I managed to get into my hands a well-known American book written under the general editorship of Ralph Linton, the American anthropologist, who had collected a number of contributions by American scholars concerning the problem of colonialism. Being aware that an American is by nature opposed to colonialism, I was quite amazed when I read the words of a man who was later murdered in Indonesia. He wrote, "We must strive when the victorious powers come to a common agreement after the war to accelerate the pace toward preparations for the sovereignty the colonies." Now even such a conservative Dutchman as I was astonished at his words,

because the time for that has passed. Many new states have come into being since the war. We not only have a turbulent and unstable Asian and African world but also a world in which independence is the most coveted thing that can be thought of by a human being, at least a black or brown one. The importance of the fact that Asia and Africa, which are the biggest continents on earth, have been for centuries entirely irrelevant to the whole course of human history has not been fully grasped. But now they play a role that far excels their real significance, just because they have become independent and have begun to apply the lessons they have learned from us *to* us. They have learned many lessons about what is right international behavior and what is the real dignity of a person, of a nation, of a race; and they are now firing off these precious principles, of which we are so proud, against us. They have been called "disturbers of the peace", but *we* are the disturbers—we who have poured into this Eastern world which had its own admirable stable structure and have transmitted to it principles that contain the seeds of dynamic revolutionary change, and they are firing them back at us, and you cannot dispute their moral right. Therefore the whole atmosphere, the whole way of feeling things and judging them, especially if they have come from the West, has changed. Formerly they were living under the conviction that they were subject to the West and overwhelmed by it because of the mysterious order of the universe, or the inscrutable will of Allah. But now they are deeply convinced that the inscrutable will of Allah and the mysterious will of the cosmos is very clearly on their side. Now it seems to me, as far as I know, the missionary agencies are not sufficiently impressed by the importance of this elementary fact, and the consequences it implies. They are not allowing their policies to be influenced by it at all.

In America I have noticed that people are all talking about adjustments. I say, "Certainly there will have to be adjustments made within the context of a radical rebirth—a thinking along quite new lines, an understanding that the whole conception of missions and missionaries and of the place of missions in so far as they issue from the Western Christian world and of missionaries in so far as they come from the Western world—that all these patterns which ended in 1947 with the so-called "Vasca da Gama" period—are shattered. Nevertheless you can also detect a new policy of missions and a defining of the position of Western missionaries coming to Eastern countries to work in co-operation with new churches. Formerly we were working under the protection of the Western powers. I used often to say to my missionary friends, "I will be glad when Indonesia becomes independent so I can breathe freely as a missionary. I will then be released from the fetters of being a Dutchman and a member of the nation that belongs to a dominant people. I can then meet them as an ordinary equal. For even though I try to show that I want to meet them on an equal footing they feel our attitude does not agree with the actual facts." It will be hard for us to stand on our own merits, but it will be good for us. It is a far more natural situation than when we are protected by worldly standing. Christianity entered into the world not only unprotected, but actually persecuted by worldly powers.

Again I repeat that in much of our missionary policy we are still living a bit on the

pattern of missionary approach and organization that grew up in a colonial era. At the same time there is the important factor that the Western invasion of the Asian and African countries issued in political dominion and also in cultural influence by education and so on. The missionary became one of the agents of that invasion, and so we became not only ambassadors of Christ but a mixed being—ambassadors of Christ and also of so-called “Christian Western civilization”. Now we are in a different situation because of this independence and its revolutionary consequences for the whole conduct of world affairs. Most of these people do not need or ask for us as ambassadors of Christ; but the time is also past when we were ambassadors of Christian civilization, for they take to it like a fish to water. In spite of their criticism of the West, I am confident that the triumphant march of Western culture is ahead of us and not behind, as many people think.

I have given this rough sketch in order to give you my view of the background, so we can gradually learn to estimate ourselves. I hope you will understand that the present rather difficult position of Western missionaries is caused by the fact that this is a time of revolutionary transition in which all parties are searching for their way. The younger churches have suddenly found themselves in this new position after having been under the patriarchal care of missionaries for a long time. Suddenly, as tiny minorities in overwhelmingly non-Christian countries which are seeking statehood, they have to try to stand on their own feet, not only as a church but also as an integral part of their country. The younger churches are faced with a superhuman task, which they themselves do not fully understand. But there will be a necessary and inevitable period of transition in which we shall have to find a new way. Within the ecumencial movement and the International Missions Council they have been searching for the last 12 years for “a new theology of mission” but up till now they have not succeeded. This is partly due to mistakes in method but also to the fact that they do not theologize sufficiently within a given, and very dynamic, ever-changing situation of the world and of man which requires not only theology but knowledge and theolocial brains that know what is responsible thinking on the basis of the biblical presentation of the prophetic, apostolic Christian faith.

The Japanese asked me at a recent reception, “What are you interested in?” Then I said, “I’m interested in everything—whether it is a stall on the station platform or a factory and a big economic enterprise or a university. I have not come as a so-called expert in religion, because that’s not needed most in the present time. The human being is what we have to deal with.”

Now I have purposely given you these remarks instead of a survey of the theology of missions. For me the quest of the theology of missions is not so difficult. It is quite clear that the mission of the church is really to be the faithful and ever joyful executor of the call of Jesus Christ to continue his ministry of salvation, of healing, and of purification and liberation to all mankind. That’s the mission of the church. There the real difficulty lies. People are often so narrow in their conception of what the mission of the church is; they think of it as establishing churches and extending their membership, but these things are merely incidental. The real driving factor is expressed in the short formula above. Perhaps

re-defining the missionary motive will make us suddenly see in a new way the reason for its existence under Western domination. We must convey this idea to all the people of the church, namely that every one of them is called to become involved and inwardly dedicated to the missionary task all over the world. The new self-estimate which we find in this ever-changing world may be shattering to our formal opinions and natural proclivities, but it will give us a new concept of our place, which we must patiently work out. The world is crying out for quite new forms of missionary work, quite different from what we are accustomed to.

I will give you an example from my contact with the Moslem world. Recently having visited Morocco and Tunisia—the root Moslem world, as opposed to the peripheral world of Indonesia—I wrote an article in which I stated I had come to the conclusion that in the root Moslem world all our old missionary methods of evangelization were outmoded. We must abolish them. This is a hard thing to say, especially when we know how many have served there without seeing any fruit from their labors, with a great faith which is really moving and demands great respect. When I said this to some responsible members of missionary agencies working in these regions they looked at me with suspicion and said, "That is not only too radical; it is wrong!" I take this humorously, but nevertheless I believe that in the Moslem world of the present day with its turbulence, we must represent the Christian church and message in quite another way than when we were under the protection of the Western powers. The Moslems felt as if we were foisting the Christian message on them. Now we cannot foist it any more and we should be glad, because foisting Christian missions upon peoples who have been awakened means making them shut their ears and making ourselves unhappy.

In conclusion I want to leave this thought with you. If we are to fulfil our role as missionaries here in the Orient today, it means cutting our own flesh.

This analysis of the relationship of literature to theology and its specific application to well-known literary works should be of great help to those who find themselves in a situation where they are obliged to teach English literature whether they have been trained in that field or not.

An Essay in Theology and Literature

WILLIAM I. ELLIOTT

Beyond the enjoyment of literature, but of a piece with it, is the problem of specifying in what that enjoyment consists. If one says, for example, "I really like *Sons and Lovers*. It is a great novel", this, like the wagging of a dog's tail, indicates general approval. But the statement is not helpful as it stands. We would want elaboration and the setting forth of canons of literary taste and moral presuppositions.

Just so the teacher of literature, as many a missionary finds himself perforce to be, needs to be able to distinguish the excellent from the mediocre and the mediocre from the bad in a religious sense. It is to distinctions of the latter kind that I wish to address the following remarks, and to do this I shall turn to three pieces of literature each of which points up a distinct world view. We may name them the Tragic, the Pathetic, and the Christian.

One of the most purely tragic lives in all literature is, of course, Oedipus the King as portrayed by Sophocles. We are told that Oedipus was the son of a king; that he left his family and was raised by a peasant farmer; that he later returned to his native country, through cruel circumstances killed his father, and thereafter lived incestuously with his mother the queen. If not in these ways, Oedipus nevertheless does relate to us in other respects. He was born in a world not of his own making. He found himself living in a society which had as a central notion that man is the measure of all things, that knowledge is the savior of mankind, and that correct judgment and exercise of the will will enable man to surmount all those powers which stand as a threat to his dignity and which point towards his undoing. As Oedipus grew and waxed strong within this construct of thought, he was conditioned by its view of the universe and man's place in it. Reason was enthroned as the lord of history—reason together with moderation. These were the forces which established and maintained the boundaries of safety.

The Sophoclean hero nobly pursues the facts of his case, but immoderately and unreasonably, and so upon discovering what he has done he inflicts blindness upon himself. He comes irrevocably late to the realization that man is too hollow a creature to be the measure of all things. Reason turns about-face in the case of Oedipus, for reasoning should have forewarned him of the pitfalls of the rational process.

Serious literature also embroils man in what is less than tragic, namely, the pathetic. One of the most compelling examples of this is to be seen in the character of Willy Lohman

in Arthur Miller's Pulitzer Prize-winning play, *Death of a Salesman*. Willy is that salesman; specifically, a clothing salesman of the sort who makes his rounds from store-to-store in the cities of his assigned territory. Out of such a useful job as this comes pathos. There emerges inevitably out of the pressures and competition a complex of dehumanizing forces whose momentum drives Willy to death. These forces are dehumanizing in the sense that they ensnare Willy and manipulate him in such a way as to trample on his sense of moral decency.

Willy is getting along in years. In his earlier years he had been a successful salesman, but in recent days his sales have taken a steady downturn. As the sales fall off, so the pressures mount, and everything he holds precious begins to tremble and crumble. He begins to tremble and crumble. He begins to fear losing his job; he becomes the object of his wife's pity; and most painful of all to Willy, he begins to lose the respect of his sons. The whole body politic begins to falter, but we may honestly judge that absolute ruin is not in the nature of things inevitable. This set of circumstances could conceivably create the very kind of crisis which would summon up in Willy a renewed strength of character. Yet this is not to be, because Willy's predicament controls him more than he controls it and himself. If he is to hold his job, he has got to produce sales marks. There seems to be no room here for fair play and the Christian ethic of forgiveness. In his situation, the last shall be—last.

He takes a way out of his dilemma which is in fact no way out at all. He steadfastly refuses to face himself and admit his failure. He speaks pitifully of the good old days when all was well, and he flares up at the mere suggestion that he should consider another job. It soon becomes evident that Willy is aware of the awful truth but that he is incapable of accepting it. Thus the possibility of redemption is closed. He cannot turn to a church, an understanding friend, nor to a merciful employer. He can only turn to himself, and this is by now a self literally driven to despair and shorn of even a modicum of control. In utter torment he slides behind the wheel of his car and speeds away. The sound of the motor is yet within hearing range of his home when his wife hears the quick, flat "whack" of steel against concrete. He has died smashing into a bridge.

If we had sat at the funeral of Willy Lohman we should probably have thought him a pathetic person who was not at all his own master—a man driven by the ruthless tyranny of forces beyond his control, and driven so relentlessly that internally he collapsed.

Besides the Tragic and the Pathetic, there is at least one other alternative given to man in his struggle to make sense out of the earth on which he lives, that is, a Christian one. We see this embodied in the Christ. There are elements of tragedy and pathos in the figure of Jesus, but in him, we may say, both tragedy and pathos are merged and transformed. He comes into our darkness as a light that faces our darkness as a fact. He avoids the overweening pride of Oedipus and the psychological sickness of Willy Lohman, and it is significant that he comes redemptively through circumstances that are as evil as any man is ever likely to have to face.

In American literature there is an example of the Christian story which we may consider

here. It is Melville's novelette, *Billy Budd*. In Billy, pathos and tragedy are reshaped into vessels of God's grace; water is turned into wine.

Billy Budd is a young seaman who has suddenly and inexplicably been impressed from one ship, *The Rights of Man*, to another, *H. M. S. Indomitable*. Billy is perhaps in his early twenties, of blonde hair and fair complexion. He is mildness and meekness incarnate; he is an efficient able-bodied seaman, and there is nothing about him but the highest spirit of cooperation and respect for nautical life and ethics. Such is his goodness that from the very outset the mates remark to the ship's captain—Captain Vere—that because of Billy the entire crew seems to be functioning more energetically than ever before. His cheerfulness, selflessness, and innocence, have disarmed the crude sailors. But Billy has great strength of spirit, too, as we shall soon see, and he will need it.

There is a mate aboard ship named Claggart. Here in cunning, contrivance, and willful evil is Billy's ideal opposite. So thoroughgoing is his hatred of Billy—a hatred the magnitude of which it is not within Billy's power even to imagine—that he attempts to arrange circumstances whereby Billy can be accused of plotting mutiny. This is the more ridiculous because Billy is both ideal sailor and ideal man. Claggart, nonetheless, proceeds at every turn to spread false tales concerning Billy, who remains—such is his innocence—ignorant of Claggart's diseased intentions.

One day, Claggart flatly states to Captain Vere that Budd has plotted mutiny. However good and just Vere may be, the charge of mutiny is one that cannot go unexamined, and therefore Vere summons both Claggart and Billy to his quarters. Claggart voices the accusation. Billy is so overwhelmed with, first, disbelief, then righteous anger, that he cannot speak properly. He is struck dumb and he can only respond by lashing out at Claggart with a hard fist. Claggart falls and dies instantly as his head strikes a brass rail. Thus we see a situation in which an innocent, just, indeed tender, young man finds himself a murderer.

The laws of the seas say that for murder a man must be executed. This brings searing agony into the heart of Vere, for he realizes that a good man has accidentally killed an evil man. But Vere asks himself what would become of man if the laws that protect his well-being are ignored. He decides that Billy must be executed, and so Billy is hanged to death upon the ship's yardarm, which has the shape of a cross.

Oedipus ended disgraced and with eyes plucked out; Willy Lohman ended in mental pieces and death; Billy Budd ended in hanging. What distinguishes the death of Budd, and his life, from the lives and deaths of Oedipus and Lohman, is a two-fold transformation. There is, first, the inner transformation of Billy. He does not cherish the idea of being hanged. He fears it. But in conversation with Vere and in inner dialogue with himself he comes willingly to accept his condemnation as one who does unquestionably stand guilty of murder. He loves God, by which he means in part that that which exists of God within men and cultural structures must be allowed supremacy over isolated cases such as his. He goes to his cross gladly, asking God's forgiveness, and he goes thankful that God has enabled him to bear a cross which, apart from God, he would only feel forced upon him.

Secondly, there is the transformation of the ship's community, which we may take to

be our community insofar as we are wracked with problems no less devastating. When living becomes a "grind," motives are crude, and spirits weak, what transforms and uplifts, what recreates and reclaims a community is the incoming grace of God, incoming, that is, through the life of one possessed by God. Billy's shipmates are visibly remade in spirit, in outlook, in approach, in sense of value. Through one person God remakes the community in his image. It is through tragedy and pathos that we come to ask forgiveness and to be granted it.

My analyses of *Oedipus Rex*, *Death of a Salesman*, and *Billy Budd*, obviously do not pretend to be complete. Nor are my interpretations exempt from correction. I have only wanted briefly to suggest possible handles to seize as we look at theology through literature with our Japanese friends. We do not need to be apologetic in a pejorative sense about judging literature as conscious Christians. Not only is this unavoidable, but we may be sure that Marxists and Freudians are as literary teachers and critics practitioners of their systems. The history of criticism, furthermore, is a history of men spinning moral theories and practical preachments about works of literature. From Aristotle through Atkinson this is the case. And I take it that as in every other area of culture, so in literature, we must make ourselves reasonably and passionately heard.

The necessity to do this comes the clearer when we ask ourselves, "Who speaks with a Christian voice in imaginative literature today?" Eliot, Auden, Greene, and C. S. Lewis, to name four, do operate with powerful Christian imaginations. But all such writers together can be counted on ten or fifteen fingers. In imaginative literature as in criticism, in painting as in composing, the strength of the Christian voice is in our time diminishing, and this ought to stagger us when we consider how strong that voice used to be. It is not accidental that much of the world's great literature has been written out of a Christian conscience and consciousness, nor is it surprising that a comparatively small portion of it today comes from wellsprings of a Christian imagination. For classroom or study group there is no implication that the missionary teacher should settle on half-a-dozen ostensibly Christian novels and hang onto them grimly as teaching materials. What is more important is that in reading Greene, Hemingway, and Maugham, as the Japanese widely do, one should keep his eyes open and be prepared to say at what points these writers do and do not represent a Christian persuasion. This requires of us a keen interpretive facility as critics who are also Christians; hence, the teaching of literature is at once a literary and a theological responsibility. That these two thrusts dove-tail may be seen in questions such as these: Why is Greene's choice of the "thriller" an appropriate one for contemporary literature? Can the sex and despair of *Cat on a Hot Tin Roof* be taken merely at face value? Is there evidence that Don Quixote moves finally towards a Christian position? These are questions for literary analysis and theological judgment. All of this is not just an esoteric academic hobby, for in point of fact we do every day make judgments about movies, newspaper editorials, and the ethics of other persons; and when we speak we do so on behalf of the entire Christian community.

Since the friends of Miss Otake are now raising funds for a room to be dedicated to her memory at Kyushu University, it seemed appropriate to print this memoir of her life written by one who is well qualified through her personal acquaintance with her as a student at Kobe College.

Masuko Otake, An Outstanding Woman of Japan

CHARLOTTE B. DeFOREST

When Miss Masuko Otake died of lung cancer in Kyushu in September, 1955, the Dean of the Faculty of Education of the government University of Kyushu wrote: "Her death is literally a great loss to our Faculty of Education and also to the academic world of Japan."

Masuko Otake was born in Dairen, Manchuria, where her father was an administrative official of the South Manchurian Railway. Her mother, a much loved wife, died at her birth, and the father brought up the little daughter as the apple of his eye, giving her full opportunity for a good education in Japan. She graduated in 1933 from the highest English course at Kobe College, where she had been led to become a Christian. Her eager mind then sought new fields of study: in 1935 she secured a scholarship at the Hartford School of Religious Education, only to discover, in her first physical examination there, that she had incipient tuberculosis and must take a year off. Some kind Hartford church women helped her through the financial crisis that this change brought on.

After her recovery she resumed her studies, first at Hartford, then at Oberlin Theological Seminary, where she took her first graduate degree in 1940. Once she wrote from Oberlin of having successfully led a rather unusual chapel service "Every one thought that was a Japanese service. But I learned that type of meditation service at Hartford." Her ambition at that time was to become a Bible teacher. Next, with the approval of her professors, she secured a scholarship at Union Seminary in New York, where her work was interrupted by the international tension developing in 1941, and she returned to Japan that spring.

When peace was restored, her talents were gladly used by the Occupation forces. She became interpreter for Dr. Vieth of Yale University, who traveled and lectured widely in his work in the Education Section of the Occupation. As a consequence she became intensely interested in the problems of religious education. Dr. Vieth encouraged her to work for a Ph. D. at Yale. Some friends wondered if she needed further study to do good work as a Bible teacher in a Christian school in Japan, but one American officer stated the case as follows: "Japan is still a man's country. If an able woman wants to get ahead here, she must get the highest degree in order to secure her standing in an academic world controlled by men."

So, after some years of work under the Occupation, she went to Yale and took a Ph. D. in 1951. During her stay there she had frequent opportunities to speak in churches, and her enthusiasm was unbounded. Some one playfully nicknamed her "Evangelist Otake." During the autumn of 1951 she was a guest fellow at Drew University, studying religious activities on the campus and visiting church schools and educational work in rural churches.

Miss Otake might have accepted a position to teach in the United States, but she felt a responsibility to work among her own people. By skilful financing she succeeded in returning to Japan by way of Europe, where friends had scheduled her for some lectures. In Japan she at first looked for a place in a Christian college; but the unusual offer of a position in a government university seemed a plain leading to her. In a general letter to her American friends in December, 1952, she tells of her journey back, and of her new position in Kyushu University and the challenge she felt in it:

I made a trip around the world! I left New York on the *Queen Mary* (Duke of Windsor was on the same boat!) in the beginning of February and went around nearly twenty countries—Europe, the Near East, Pakistan, India, Ceylon, Malaya and Hong Kong. My conclusion is: this is a small world for us Christians. Everywhere I met friends who helped me to understand the lands, peoples and their problems. I can feed myself with this tremendous experience in the years to come.... Since that day I keep myself busy sharing this trip experience through lectures and writings with the people of Japan,—youth, men and women of different social composition, both Christians and non-Christians, I am busy but very happy.

It was a big decision for me to accept an offering from Kyushu University as a teacher of 'Comparative Education.' Those who know Japan well enough will feel as I did. This is one of the old imperial universities of the nation. It has never had any woman on the teaching staff. I have never studied in this type of institution in my life and I am definitely a 'made-in-America' professor. The University decided to take me as a test case! Could I cope with these Japan-Teidai-made professors (graduates from these old imperial universities)? Could I set a good example for the development of women's professional achievements? And could I be happy?.... I was attracted to this position because Professor H., senior professor of the faculty, convinced me that the majority of the Faculty of Education is Christian and he is working hard to apply Christian philosophy to the secular campus through educational implications.

I came to Fukuoka in August and started my first lecture-institute for the high school teachers-in-service education. At present I conduct two seminars for junior and senior students. In one seminar I use the Educational Policies Commissions Report, *Moral and Spiritual Values*, and in the other, Dr. Brubacher's book, *A History of the Problems of Education*. I encourage the students to participate in the class procedure. I try hard to show them that teachers and students are co-learners of the truth and the class is the joint project of them both.

It is really challenging to be on this secular campus. I was invited to speak in the various faculties for special lectures. I have full freedom to speak out what I believe. Thus I can emphasize the place of religion in human cultural achievements, especially in education. I had many opportunities to go out and talk to the group of public school teachers and secular cultural organizations. I think I can do so much more Christian education work than on a Christian campus in the long run. Often I am inconvenienced, being the sole woman existence on the teaching staff. Often I feel like quitting this, go to some 'more comfortable place.' But I feel a strong sense of responsibility, both as a Christian and woman, and I determine to stick to this job for women who come after me. We have our six thousand students and nearly eight hundred teaching members.

In a personal letter two months later she wrote:

Days fly by fast. Things go on smoothly now . . . The president himself told me that he was very happy to have me on the faculty . . . The community demand is so great. I accept engagements as much as I can carry. They needed woman leadership greatly—radio, newspapers, lectures, meetings, etc. This is more challenging, to be at this type of secular university. The students are very keen-minded—very sensitive to the things around them. They all know that I am a Christian and they have come to be keenly interested with my views, whatever interests they happen to have. I have a room of ten mats over a lumber merchant's shop. It takes only ten minutes from the campus, and so this room is a 'faculty club' and a students' center. I'm glad they feel at home with me. I'm thinking of starting Bible study next year. Yale professors used to scold me because I was unsociable—I was too busy to mix with people! I wish they could see me with students and faculty men . . . Professor H. is just wonderful to me, trying so hard to make me comfortable. I owe him greatly whatever success I made.

By the fall of 1954 she had established herself as a pioneer in a new field for women in Japan.

Of the special work with which she was connected she wrote in December, 1954:

The Research Institute of Comparative Education and Culture is developing steadily though slow. We were awarded a grant of \$55,800 for a period of four years for conducting a comprehensive survey of Moral Education, from the Rockefeller Foundation. We have also had ten million yen from local funds as well as from the national budget. Things look quite promising. Now we are sending out groups of scholars to various parts of the world. The first group will be to Indonesia. We hope we can leave Japan in February. Another group will be sent to India and Europe.

Hers was a truly international spirit, as is shown in her account of a visit to the Philippines and Formosa in the spring of 1954:

I was appointed as one of the representatives from Japan to Pacific Seminar, World Federation of U. N. Associations, which was held in Manila from 4th to 7th of April. The destruction of the city of Manila was so terrific: The first thing that I had to admit was that the war *was not* over with the termination of the war. — The conferences were very interesting, although we could not talk through almost anything. The group was simply too large to know each other well—300 delegates. However, I was very fortunate to stay a month longer than the rest of the delegates and find opportunities to meet people and visit around educational institutions. It was an inspiring experience for me to talk about our mutual problems in Asia with the Philippine leaders. They are such a lovely, warm-hearted and generous people. We must have done something really awful to make them hate us as much as they do. We must pay for what we have done. When I finished my talk at the town-hall meeting on how we can strengthen the foundations of peace in Asia, one among the audience came to me and said, "You are a Christian, aren't you? You do not refer to Christ, church or God. We understand somehow that we belong to the same Lord." I wrote two long articles on the survey in the Philippines—one on "Language teaching in the Philippines," the other on "Nationalism and Educational Problems in the Philippines . . ." Taipei gave me another interesting experience. I stayed there two weeks. I have never talked so frankly with Chinese people . . . The war has changed our mutual mental approach. Taipei was very crowded. Too much anti-communist propaganda made me sick. Why can't we trust and try to understand each other? My heart was simply sick of the anti-communist indoctrination going on in the schools—from kindergartens up to universities. Hatred will kill a nation.

Miss Otake faced her hospital experiences in 1953 and 1955 with the same optimism she had always shown. Even a few months before the end, her physician and friends wondered if there might not come a miracle of healing. "Dr. Otake's mental dynamic

power is our hope," wrote one of her Japanese colleagues. "In her hospital life she is willing to serve any one who needs her help," continues his letter, "she is so popular not only among university students, but also among common people—for example, many patients in the same hospital." Only the day before her death, when the former president of the university called on her, she talked to him about her plans for the future.

The end came quietly. The funeral service was held in one of the Fukuoka churches and—what was unusual—under the auspices of the university's Faculty of Education to which she belonged. The farewell tributes by President Yamada, his predecessor Dr. Kikuchi and representatives of the faculty, the student body and the alumni moved many in the audience to tears.

Perhaps her last international service was the preparation of material on which the World Day of Prayer Committee based its program for the Children's Service of that day in 1956, which came five months after her death. The light of her life has not gone out—it is still shining.

Mrs. Shigeko Tanabe

Leader of the American group of the women's educational inspection mission

Mrs. Shigeko Tanabe is visiting the United States as the Government-sponsored women's educational inspection mission. The 57-year-old professor at Senshu University is studying problems concerning women, social welfare and juvenile delinquency in the United States at the request of the Education Ministry.

Mrs. Tanabe is also looking into the actual home life of American women during her trip.

A dedicated public worker, Mrs. Tanabe holds various important positions outside the campus. She is a member of the Metropolitan Board of Education, vice chairman of the Antiprostitution Council and member of the mediation council of the Family Court.

She visited Britain in 1951 to inspect the social system of that country and attended the U.N. Asian Conference on the Prevention of Crimes as chief Japanese delegate in 1957.

Mrs. Tanabe graduated from the Law Department of Doshisha University in 1928. For the next 20 years she worked on the translation of a Buddhist sutra, written in Sanskrit, into Japanese.

Last year she was granted the Purple Ribbon Award in recognition of her services as a member of the Human Rights Commission for the past 10 years.

The scholar from Kyoto Prefecture is still working hard to elevate the social status of women in this country.

The Book Shelf

Compiled by *KENNETH W. DALE*

JOHN MERLE DAVIS, AN AUTOBIOGRAPHY, by John Merle Davis.

Tokyo: Kyo Bun Kwan, 1960. 248 pp. ¥500

Missionary children often have a hard time knowing *who* they are. They soon know what they are *not*, because they fail to mesh exactly into any culture or society—a fact which makes their quest for identity more difficult and urgent. This book intends to provide the stuff for such inner self-indentification to the children and grandchildren of Merle Davis, Christian missionary and servant of international understanding, whose youth was spent in a *senkyoshi-kan* (missionary residence) in Kyoto.

This book was privately printed. Not more than 50 copies are available, so it is certain to become unobtainable. The author undertakes his task by telling of the family ancestors (and notable people they were), then by relating with sympathy and great humor the motives, plans, procedures and results, as well as describing some of the people, which have been part of his active and fruitful life. His father, Jerome Davis, was co-founder (with Jo Neeshima) of the Doshisha in Kyoto. The author recounts some moving tales of his childhood and of family influences. Incidentally, he was born 85 years ago today (November 1, 1875), the first foreign child to begin life in the interior of Japan.

The author is renowned for his IMC studies

such as *New Buildings on Old Foundations*, and *The Economic Basis of the Church*, as well as for his pioneering efforts as the first general secretary of the Institute of Pacific Relations. A loyal family man, the importance of his family to him appears throughout. Even the last paragraph, with just a touch of pathos, observes that retirement in California has brought with it residence "for nine years in the first home and garden we have ever owned during our fifty-five years of life together."

The warm vitality and strength of a man of God pervades this book. Whether it was as the "two-story man" in Nagasaki, social worker in the Fukagawa slums of Tokyo, YMCA secretary in Tokyo, or as international researcher and trouble-shooter, one is constantly aware of his towering stature in physique, mind, and faith. This stature is complemented and enhanced by his wife, the former Valborg Vea of Wisconsin, who is revealed as a charming, capable and courageous helpmeet. Their rich life together is revealed from first to last as vibrantly aware of being led by the guiding hand of God.

Parts of this book will delight kids of all ages. Traveling to Europe on a stinking cattle boat, the author became seasick. Let

him describe the situation and its remedy: "Toward the end of my second night's rounds, when seasick from the heavy roll of the ship, I lay down in the runway between the steers for a few minutes. I was aroused by a flood of profanity and the irate foreman prodding my rear with his pitchfork. This cured my seasickness until we reached Liverpool." Wives troubled with seasick-prone husbands may be interested in this information.

Other chapters tell of Alpine climbs, wild bobsled rides and encounters with weird and not-so-weird animals and people in Africa and South America. This is not only fascinating adventure; it is a good primer on the incipient tensions in central and South Africa

which are sprouting chaos and bloodshed today. Prophetic when written, these pages now seem uncanny in their validity.

This well-bound volume will help missionaries currently in Japan to form more adequately their own self-images. In this book the Japan missionary will see both continuity and change. And he will be given some grounds for thought regarding the training of his own children. The author's father was a pioneer Christian evangelist in Japan. The sons and daughters were led into wide-flung careers of missionary and humanitarian service. The son's son is Far East Manager for Standard Oil. This search for identity is a real one.

Howard Huff

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN,

Third Series Vol. 7, Nov. 1951 (latest issue). Tokyo: Kenkyusha, 1960. 241 pp.

For a non-Japanophile suffering from insomnia, here is the perfect cure. This is provided the non-Japanophile isn't a linguist who happens to be interested in classifying burps made by the Gilyaks. Before reading this volume, I had presumed that a Gilyak was a kind of mountain animal.

Otherwise, the Transactions of the Asiatic Society of Japan is a must for the missionary who is serious in his study of this area. In the latest issue, Mr. William Woodard presents "The Wartime Persecution of Nichiren Buddhism". Other articles include an interesting one entitled "The Concept of Property in Chinese Customary Law", by Edward Kroker. Anyone working with Japanese people as a foreigner will soon realize the value of knowing about such subjects.

In past years, the TSA often carried articles which could not be found elsewhere.

One of the best articles on the outcast groups of Japan, for example, can be found in a 30 year old volume. These articles are often timeless and a careful study will often present the modern reader with a view into the past history of this area: a view not available in other readings.

On the other hand the reader must scrutinize this scholarly book and understand that these valuable articles may sometimes be questioned in scholarship. For example, Joyce Ackroyd presents "Women in Feudal Japan". Certainly the status of women in Japan has changed greatly, but the examples she draws upon are largely women in feudal courts or those of property. Then in the last two paragraphs she jumps to present-day Japan and points out how many of these 'feudal' practices have carried over.

Old court ladies (referring to the times

and not to the age of the ladies) cannot be compared to the "ladies" in modern brothels for any kind of accurate generalizations. Also the fact that a certain custom may have existed in feudal times and that a similar custom exists today does not prove their relationship. I wonder how most Westerners would feel if a Japanese scholar wrote in the same way about Western "feudal" remnants, such as chivalry.

The TAS, however, is well-bound, well-written and obviously well-proofread. The printing is excellent and not of the haphazard quality found in a quarterly with which the reader is familiar. (Though I must admit that it has improved a great deal)

On the other hand, I wonder if a few of

the articles might not have been better if they had been co-authored with some Japanese specialist. It would also help to have a short description of the writer of each article. The TSA might also profit by having Japanese words and titles printed in *kanji* through all the articles.

Many Japanese journals list pre-Meiji names in the Chinese style while post-Meiji names are usually written in Western style. The foreign writers of TSA are listed in Western style while the Japanese names are listed in the old Chinese style. Perhaps this policy, too, should be reviewed. In the meantime, I wonder what they would do with a name like . . .

Morse Saito

CONFUCIANISM IN MODERN JAPAN, A STUDY OF CONSERVATISM IN JAPANESE INTELLECTUAL HISTORY, by Warren W. Smith, Jr.

Tokyo: The Hokuseido Press, 1959. xiv, 285 pp. ¥ 900, \$ 4.00

Recent events and discussions have made this book, or at least its subject, of contemporary interest. The present social and political unrest in Japan is witnessed to by several facts. The demonstrations in June against the Kishi government and the Security Pact have made Japanese and concerned foreigners aware of powerful movements which militate against responsible democratic government. The constant discussion by successive ministers of education concerning the need to revise the present purpose and program of education in Japan, and the revival of ethics courses reveal the awareness of some Japanese that some center of loyalty must be created in order to give cohesiveness and unity to the nation. In a recent poll, about one-half of the parents in a junior high school approved in principle a statement

that "it is a laudable custom that one should think of our nation as one large, closely united family centered around the Emperor". In the October, 1960, issue of *The Japan Christian Quarterly*, the editor in commenting upon the evidences of lawlessness in Japan, stated "what Japan needs is an awakened conscience. Parallel with the problem of conscientious rules is that of providing training in citizenship which is based not only on scientific analysis of political systems but also on an emotional loyalty to that which is higher than man. Without this loyalty, I submit, nothing but force will ever rule in Japan".

This book traces the attempt by one significant, if not the most dominant, system of thought in modern Japanese history to provide an answer to the need for a compelling

sense of unity and loyalty, and a set of values which can give stability and order in a constantly changing situation. In a nation where its two dominant religions have conspicuously failed to give clear ethical orientation and strong moral leadership, Confucianism has been advocated, accepted, and utilized by Japanese social and political leaders to strengthen the Japanese spirit, the Imperial Way, and the Japanese *kokutai*. The success of this movement is the story of this book; its downfall is the debacle of World War II.

The book, based on Smith's Master's thesis at the University of California, traces the fortunes of Confucian ideas and ideals in Japan since the Tokugawa Period. During the Meiji Period Confucian ideas, particularly those virtues of humaneness, righteousness, loyalty, and filial piety, served as a useful vehicle for directing the moral sense of Japanese towards loyalty and devotion to the Imperial cause. Though marked by a lack of general popularity, Confucian ethical beliefs played a dominant role in the promulgation of the Imperial Rescript on Education in 1890. In the rising tide of Japanese nationalism after the first World War, Confucianism served as the necessary ethical interpretation of Japan's actions of aggrandizement as virtuous and righteous; as an effective "spiritual" approach in contrast to the crass "materialism" of the West; and as the means by which authoritarian elements increasingly strengthened their hold upon the nation.

The book is an impressive bit of research. In painstakingly systematic fashion Smith has marshalled the relevant bibliography and sources to give a clear analysis of the movement. For all its extensive research, there

is little penetrating analysis. The very abundance of the material used and cited militated against any such thorough analysis. There is little attempt to relate Confucianism with other dynamic social and intellectual movements of modern Japan. Yet it is a useful book for any student of Japanese cultural history. An extended bibliography of about 25 pages provides an adequate orientation to the subject, both in the Japanese and English language. The bibliography, together with the numerous and sometimes extended quotations alone, are worth the price of the book. The author's research in the attempt by Japanese authorities to spread the principles of "Wang-tao" throughout Korea, Manchuria, and China proper is noteworthy. The careful attention to details such as dates and the use of both Chinese characters and Romaji is commendable. In short, this is an invaluable source book.

Several thoughts and questions arise from the reading of this book. It serves as a useful means of measuring and evaluating one of the strongest rivals to Christianity in the struggle to win the soul of Japan. The obvious weaknesses of Confucianism, i. e. its lack of general popularity; its susceptibility to manipulation by dominant social and political forces; its moralistic and didactic approach and lack of practical appeal are all reminders to Christians of persisting problems in the Christian movement as well. The reviewer was also intrigued with the question of the fortunes of Confucianism in the post-war years, particularly with respect to the continuing agitation for educational reform. He would also be interested in a perceptive study of the so-called "new religions" of Japan in which Confucian ideas have been assimilated.

Olaf Hansen

Church and World Today

Facts and Reflections from Japan

Compiled by *David Reid*

"How can we best propagate the faith?" That question provides an instructive vantage point from which to regard the activities and deliberations of certain religious groups in Japan during the third quarter of 1960.

A brief survey of the *activities* of these groups is indicative of the importance they attach to this problem of winning converts:

Plans were laid for the opening of a Zen Buddhist hall in Kyoto this fall. It is intended primarily for foreign buyers, correspondents and diplomats.

Several Buddhist English Study Groups were held this summer. One was sponsored by the Nichiren sect Kiyosumi Temple in Chiba Prefecture. The other two were held under the auspices of the Buddhist Laymen's Association, one at Tanchoji in Chiba Prefecture and the other at Otemachi Building, Tokyo.

Tenrikyo's Patriarch or *Shimbashira* (True Pillar), Mr. Shozan Nakayama, paid a courtesy call at the Vatican in August, one purpose of his visit being to get ideas for the propagation of his religion.

PL (Perfect Liberty) Kyodan conducted concerts during July and August as a form of evangelism.

The Japan (Southern) Baptist Convention, meeting in August, resolved to increase the number of its churches from 70 to 150 within five years.

The Home Bible Society, which sponsors a radio program (JOKR, Sundays, 6:30 a.m.) telling of people brought to faith through reading the Bible, and offers a Bible to listeners who have none, reported that during July and August 200 people wrote asking for Bibles.

Soka Gakkai's vigorous president, Mr. Daisaku Ikeda, pledged to increase its membership from an estimated 1,500,000 families to 3 million families by 1965. (The present rate of growth is said to be 100,000 per month!) The best way to propagate the faith, he declared, is to hold political power.

This is only a partial sketch, but even for the brief period under discussion, it is clear that winning disciples is a matter of prime importance to many, if not all, religions in Japan.

If we turn from the activities themselves to the *policy debates* which underlie them, we find that the most interesting and challenging discussions are taking place among our Roman Catholic brethren*.

The discussion started, most recently, with an article entitled "Why Less Coverstions?" by Jacques Candau*. Father Candau's candor is bracing and exemplary. His hard-hitting

* I am indebted to William P. Woodard, Research Director of the International Institute for the Study of Religions, for calling my attention to this discussion—as well as for much other information and advice offered in his inimitably brusque but kindly way.

** *Japan Missionary Bulletin*, Vol. XIV, No. 3 (April 1960), pp 164-168.

criticism makes the following points: (1) The Church is static. We spend too much time with the flock, too little with non-Catholics, and end up with a "timorous ghetto mentality." (2) Language deficiency is far too prevalent. From this fact follow the corollary consequences that "we have not one single foreign missionary enrolled as a regular student at a Japanese university" and no one in the japanological field at foreign universities. With language deficiency in mind, Father Candau related this striking conversation: "A pagan recently told me: 'You priests are very careful about your external appearance. May I be frank? I think it is because it gives you prestige; without it you would have little to command our respect.'" (3) Our way of life is too much geared to our upper middle-class financial status. We build convents, schools and churches and wait there "for the good pagan to drop in." There is too little of the outgoing kind of contact essential to our apostolate, the kind of contact described by the words "*cor ad cor, persona ad personam.*" (4) Our methods are too didactic. Too often we hurl a barrage of theological concepts and Church laws at catechumens. We ought to work more conscientiously at introducing a prospective catechumen into "a friendly form of Catholic life which would facilitate his internal conversion even before he decides to take up formal instruction." Warm, friendly Catholic families can be *foyers* to the Church. (5) We over-organize our parishes, giving a disproportionate amount of energy to Church services for small groups of people. One church has three Masses for a congregation of fifty people! We must break out of this self-made prison and reach more people.

The whiplash of Father Candau's critique is so sharp that some of his readers failed to give due weight to his fundamentally positive intention. Thus Paul Pfister* replied pointing out that (1) since 1947 the Church outside Kyushu has quadrupled her membership, jumping from 40,000 to 160,000, and that (2) the influence of the Church extends far beyond these statistics. If Father Pfister had read B. L. Hinchman's article in *JCQ* (Jan. 1960), he might well have qualified his second point. Reverend Hinchman, who is Field Secretary of the American Baptist Foreign Mission Society in Japan, wrote that "to compensate for our failures, we have made too much of the idea that after all, Christianity is influential in Japan far out of proportion to its numbers. Probably our hurt pride has led us to overrate the influence of Christianity on Japan." Father Pfister's article is essentially a palliative.

A new direction is given to the discussion by Alfred E. Smith in an article entitled "New Methods for Japan."** Both Candau and Pfister, he avers, think only in terms of present mission policy, Candau saying we need to improve it, Pfister saying it is not so bad. What we need, says Father Smith, is to revamp the policy itself. Toward this end, he proposes that mission policy be formulated around two poles: individual gifts and promise of results. Citing the Right Reverend Michael H. Yashiro, Presiding Bishop of the Anglican Church in Japan (*JCQ*, Jan. 1960) to the effect that there is no hope in the near future for self-supporting churches in rural areas, Father Smith follows Bishop Yashiro in aiming

* 'Reflections on "Why Less Conversions?"' *Japan Missionary Bulletin*, Vol. XIV, No. 4 (May 1960), pp 243-245.

** *Japan Missionary Bulletin*, Vol. XIV, No. 6 (July 1960), pp 370-373.

at "one strong church in each big city." Each church should be staffed with at least four priests assigned to do specific jobs according to their talents. Small rural missions would be discontinued—except as "trapdoors" down which to pop priests who cannot work with anybody!—and funds now directed to them would support these large churches. Such a church could carry on a large-scale program and be not "just one of many small scale competing sects, but an outstanding force in the community."

It is our opinion that this debate is valuable in two respects. First, the criticisms made and the policies proposed (or implied) are important in themselves. With a few changes in terminology, Father Candau's criticisms apply disconcertingly well to the work of Protestant missionaries, on the whole. At the level of policy, both Candau's and Smith's proposals deserve careful study. Second, this debate is valuable because it directs us behind the policy level to the dimension of principle. It is striking that each participant in this policy debate takes it for granted that *making disciples* is intrinsic to the nature and purpose of the Christian mission. Biblically, and theologically, there is no doubt of the rightness of seeing the ultimate purpose of the Christian mission as that of winning men to Christ and thus to the fellowship of which He is Lord.

We have a distinct impression, however, that there is something less than unanimity on this principle among Protestant missionaries. At some missionary gatherings, the writer has sensed a palpable current of antipathy toward this basic purpose of the mission of the Church. Some missionaries—a small proportion, it is true—seem to prefer to stop short with "disinterested service" or at most "sharing religious experience."* These aims have their place, and it is evident that there are many situations in which we most truly bear witness to Christ simply by "loving our neighbor," sometimes without speaking a single "religious" word. But it is equally evident that Christ's commission does not stop there. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . ." (Matt. 28.19). To the extent that this commission is not grasped, or is grasped in name only, it means that *our* critical self-examination of the mission of the Church in Japan at this juncture must begin with first principles. That will not of itself solve problems of policy, but we can rightly tackle policy problems only when we are clear about the Biblical directives underlying the Christian mission (and the sense in which these Biblical directives are authoritative).

We are grateful, therefore, to our Roman Catholic brethren not only for indirectly renewing our concern with this fundamental problem of principle, but also for their forthright criticism and policy proposals. It is our hope that we, as Protestants, may take their contribution seriously by beginning at the beginning, that is, with Christ as we are given to know Him through the Biblical witness, and move toward a concrete formulation of policies by which we may more effectually fulfill our commission to "make disciples."

* Historically, this attitude stems from the Romantics and their discovery of the richness and profundity of the world of religions. A philosophical rationalization of this attitude may be found in certain writings of Ernst Troeltsch, while the name most recently connected with it is that of William Ernest Hocking.

Japan and Korea

Professor Edwin O. Reischauer of Harvard University, addressing a recent meeting of the School of Religion of Tokyo Union Church, observed that Japan's progress in democracy is frustrated in part by the fact that she desperately wants peace but is caught between two nuclear-armed giants who repeatedly threaten war and over whom she has no control. Many respond to this frustration, said Dr. Reischauer, by irresponsibly appealing for "neutralism." A responsible course of action, he went on, would be for Japan to take positive steps in an area where she *can* act, to work toward favorable relations with her neighbor, Korea. The major obstacles to favorable relations are not governmental but human. On the Korean side there is a mass resentment against the Japanese occupation (which lasted from 1910 till the end of World War II), while on the Japanese side it must be admitted that there is often an attitude of contempt for the Koreans.

Dr. Reischauer's analysis is borne out by two recent reports. One concerns Japanese Christians in the Republic of Korea. The Reverend Shinobu Saito (Kamata Church, Tokyo) and two students of International Christian University were invited by the National Christian Council of Korea to join an ecumenical work camp at a relief center near Seoul from Aug. 5-26. These three people received the first Korean visas granted to Japanese Christians—in fact to *any* Japanese (except correspondents and diplomats)—since the end of the war! The lead item of their report upon returning was that Koreans will long remember what the Japanese did to them during the occupation.

The other report concerns Koreans in Japan. On Aug. 15, as Japanese held memorial services and other ceremonies throughout the country in honor of those who fell in World War II, Korean residents in Japan—meeting separately as North or South Koreans—*celebrated* the day as the anniversary of Korean's liberation from Japanese domination.

In view of these obstacles to good relations it is for us an occasion of particular gladness to see that Christians in both countries are finding it possible, since the change of government in Korea, to begin to communicate and work and worship together. The work camp *was* held. Furthermore, the Republic of Korea has sent an active Christian, Mr. Yosup Ohm, as its Envoy Extraordinary, Minister Plenipotentiary and Acting Head of the Korean Mission in Japan. Mr. Ohm, who arrived in Tokyo on Sept. 27, was General Secretary of the Sunday School Association of Korea and attended both the Toronto and the Tokyo World Conferences on Christian Education (1950 and 1958). It is especially appropriate, therefore, that the Church School Department of the National Christian Council of Japan held a welcome party in honor of Mr. Ohm.

This is only the beginning of the kinds of action Japanese Christians can take, action which holds a promise of favorable relations between Japan and Korea. As missionaries, we can often encourage such steps. Because of the backlog of resentment and contempt which still exists to some extent among Christians, too, no doubt, these actions will not always proceed smoothly. It will clearly be necessary to add to love and goodwill the essential ingredient of time. But even now Christians of both countries may rejoice that they have been led of God into what all of us have long prayed for, renewed fellowship with one another.